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THE COMMONWEALTH AND THE INCOMPLETE SOCIETIES WITHIN THE COMMONWEALTH.

MODERN CIVILIZATION THE WORK OF THE CHURCH.

WHEN the Church began the work of regeneration, it found the Roman Empire a prey to inward ailments which pagan statesmen and pagan philosophers had vainly tried to heal or even alleviate. Pagan Rome was dying of moral decrepitude and was unable to cope with the youthful vigor of the invading barbarians. From the universal ruin the Church saved what could be saved; it checked the fury of the invaders, made them Christians, and raised a new society out of the *debris* of the old one, united in a common belief with the rude but robust elements contributed by the conquering races. Into this new social organism it breathed the spirit of life, leavened the minds of the new-born peoples with the wisdom of Rome and Athens, and pointed out to them the road to civilization and true liberty. Thus, by continuing the work of the Redeemer, it saved the world. This triumph over barbarism is the glory of the Church, and especially of the Roman Pontiffs.

"Of this beneficent transformation Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when by the light of the Gospel message the human race came to know the grand mystery of the incarnation, of the Word, and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts, and His laws. And if society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. *When a society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprung;*[1] for the purpose and perfection of an association is to aim at and attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being."

The renewal of the human race was accomplished at the cost of much Christian blood; it required centuries of patient and unceasing toil; the work was performed by the Church almost unaided—for the civil power, with the oil of consecration yet fresh on its brow, often opposed the saving influence which had rescued it from destruction. But, in presence of the new danger which threatens the civilized world, co-operation is imperative. The Church owns, as of yore, wisdom and moral strength, but Cæsar holds gold and steel, and the workingmen have brawn and number.

"It cannot be doubted that, to attain the purpose of which we treat, not only the Church, but all human means must conspire. All that are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes co-operate."

In inquiring "what part the state should play in the work of remedy and relief" his Holiness touches upon some of the most difficult problems of sociology and political economy,—the organic nature of the State, the range and extent of its legitimate action, the legislative power, taxation and the canon of wages. The better to understand the full bearing of the pontifical utterance, it will be necessary

[1] The italics are ours.

briefly to advert to the false doctrines against which we are warned by the encyclical.

ORGANIC STRUCTURE OF SOCIETY.

The first of these errors is State Atomism. It consists in denying the organic nature of society and holding that it is but an aggregate of individual beings, just as a lump of matter is an aggregate of molecules; or as the molecule itself (according to atomists) is the result of the coalescence of a given number of atoms. Some writers do not go quite so far, but reduce society to a clod of protoplasm. Speaking of the misdeeds of legislators, Mr. Herbert Spencer observes that "they have their root in the error that society is a manufacture; whereas it is a growth. Neither the culture of past times nor the culture of the present time has given to any considerable number of people a scientific conception of a society—a conception of it as having a natural structure in which all its institutions, governmental, religious, industrial, etc., are inter-dependently bound—a structure which in a sense is organic."[1]

When Mr. Spencer supposes that this conception is possessed by but few men, he ignores all the Catholic thinkers; a sin of omission which is but too prevalent among agnostics and evolutionists. We must also observe that he uses the word *growth* to express an organic produce of evolution, and that, as in his theory evolution is carried on by the operation of inflexible laws, it is not easy to see how legislators could be guilty of sins without overcoming the resistance of the laws of nature; that is to say, without performing a miracle, which, according to the same philosopher, is a contradiction in terms. But with the logical sequence of Mr. Spencer's theory we are not concerned: his picture of social plasticity is unquestionably both truthful and instructive.

"If such a conception is nominally entertained (the conception of the organic structure of society) it is not enter

[1] "The Sins of Legislators," by Herbert Spencer.

tained in such way as to be operative on conduct. Contrariwise, incorporated humanity is very commonly thought of as though it were like so much dough which the cook can mould as she pleases into pie-crust, or puff or tartlet. The communist shows us unmistakably that he thinks of the body politic as admitting of being shaped thus and thus at will; and the tacit implication of many Acts of Parliament is that aggregated men, twisted into this or that arrangement, will remain as intended.

It may, indeed, be said that even irrespective of this erroneous conception of a society as a plastic mass, instead of as an organized body, facts forced on his attention hour by hour should make every one skeptical as to the success of this or that way of changing a people's actions. Alike to the citizen and to the legislator, home experiences daily supply proofs that the conduct of human beings baulks calculation."

We cannot tarry long enough to show the baneful consequences of atomism, or—we beg leave to coin the word—of *plasticism* in sociology. Were human society a lump of dough, to be shaped at will by political cooks, then the right of association within the State, the right of the family, nay, all individual rights and liberty itself would be at an end. With this dangerous error let us contrast the doctrine of the encyclical.

"To the State the interests of all are equal, whether high or low. The poor are members of the national community equally with the rich; *they are real component parts, living parts, which make up, through the family, the living body;* and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and favor the other. Among the many and grave duties of rulers, who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called in the schools 'distributive'—toward each and every class .... The State must not absorb the individual or the family; both should be allowed free and untrammelled action, as far as is consistent with the common good and the interests of others .... Rights must be religiously respected wherever they are found," etc.

If a commonwealth is a living, moral person, then it must have a central power, a sort of soul whose function must be

to harmonize the various parts of the organism, whilst leaving to each one its proper function. The health of the human body supposes both the energy of the vital force and the perfect action of each individual organ.

RANGE AND LIMITS OF STATE INTERFERENCE.

The extent of legitimate state action evidently depends on the end of society; for, as Mr. Spencer truly says, "State authority is a means to an end, and has no validity save as subserving that end." Now, what is the end of State authority? Simply to promote the end of society itself, which is, according to the Aristotelian formula, *the completeness of human and national life*. What this completeness involves is best explained by bringing together several propositions which are developed in this part of the encyclical.

First:—"The first duty of the rulers of the States should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity."

Second:—"The more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them."

Third:—"The chief duty of the rulers is to act with strict justice."

Fourth:—"Since it is the end of society to make men better, the chief good that society can be possessed of is virtue."

Fifth:—"In all well constituted States it is by no means an unimportant matter to provide those bodily and external commodities, the use of which is necessary to virtuous action."

Sixth:—"Justice demands that the interests of the poorer population (the workingmen) be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create."

Seventh:—"The conservation of the community is so emphatically the business of the supreme power that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence."

Were these canons of good government carefully observed, men would obtain the end of social organization, which is to live *well*, to live *fully*, as men and as citizens; for Aristotle, who first used this formula, tells us that to live *well*, is to live securely, happily, and virtuously.

But it is not enough for the State to have once enacted good and wise general laws. Whenever circumstances require it imperatively, it must interfere either by special legislation or by the exercise of the executive power. We say *imperatively*, for the State may sin by *excess* as well as by *default*: *Pas trop gouverner*—rule not overmuch, is a wise maxim, when rightfully understood. The State is bound to step in "when the general interests, or any particular class is threatened with evils which can in no other way be met," —when peace and order are seriously endangered; when employers lay on the workmen burdens that are excessive, unjust, or degrading; when work unsuited to sex or age is required of women or children; when the family ties are relaxed or disrupted; when the moral standard is lowered, or religion is assailed. But this interference has its limits. All the rights, wherever found, especially the rights of the poor and of the helpless, must be religiously respected. The individual and the family, far from being absorbed must be allowed free and untrammelled action, as far as is consistent with the common good. Lastly, the chief principle is this: "*The Law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger.*"

This doctrine is evidently a *via media* between the Absolutism of Hobbes and Austin, and the Administrative Nihilism of Von Humbolt and Spencer.[1] Modern Absolutism

[1] The system of Mr. Spencer is called by Mr. Huxley *Astynomocracy*.

is concisely expressed in the following sentence of Mr. Donisthorpe:[1]

"The power of the State may be defined as the resultant of all the social forces operating within a definite area. 'It follows,' says Professor Huxley, with characteristic logical thoroughness, 'that no limit is, or can be theoretically set to State interference.' *Ab extra*—this is so. I have always endeavored to show that the effective majority has a right (a legal right) to do just what it pleases. How can the weak set a limit to the will of the strong?"

In this remarkable passage every phrase is questionable. The definition of authority is wrong, the logic is far from thorough, the conclusion is worse than the major, and the final question involves a woeful confusion between moral-power and physical force.

Mr. Herbert Spencer goes too far in the opposite direction:

"The reasoning yields no warrant for other coercion over citizens than that which is required for preventing direct aggressions and those indirect aggressions constituted by breaches of the peace; to which, if we add protection against external enemies, the entire function implied by Hobbes' derivations of sovereign authority is comprehended."[2]

This statement does not agree with another of the same author:

"Strange as the assertion will be thought," says Mr. Spencer, "our houses of Parliament discharge in the social economy functions that are, in sundry respects, comparable to those discharged by the cerebral masses in a vertebral animal."

The brain does more in physical economy than to prevent conflicts between animal organisms, or ward off aggressions from the outside. Mr. Huxley did not fail to avail himself of that admission of his celebrated opponent.[3]

[1] "Limits of Liberty, with Plea for Liberty," edited by Thomas MacKay.

[2] "The Great Political Superstition," by Herbert Spencer

[3] "Administrative Nihilism," by Thomas H. Huxley.

"The fact is," says Mr. Huxley, "that the sovereign power of the body thinks for the physical organization, acts for it, and rules the individual components with a rod of iron. Even the blood corpuscles can't hold a public meeting without being accused of 'congestion,' and the brain, like other despots whom we have known, calls out at once for the use of sharp steel against them."

No doubt such is the case, but *omnis comparatio claudicat;* Mr. Huxley himself admits essential differences between the physiological and the political bodies. Blood corpuscles are not free agents, hence the doctor resorts at once to pills or globules, to steel or leeches, without previously reading to the mutinous blood corpuscles the Riot Act; but with the component parts of the political body the case is very different. Each one has its own intelligence and will, and can help or thwart in some measure the action of the ruling power. Take away from them their rights and their freedom, and dissolution is sure to follow, because the very purpose of the union is defeated. It is somewhat saddening to see such men as Messrs. Spencer and Huxley wander away in opposite directions, because, forsooth, the results achieved by Victoria, Suarez, and St. Thomas must be ignored in order that agnosticism and evolution may enjoy a shortlived triumph.

LEGISLATIVE POWER.

Of the legislative power little need be said. All sociologists agree with St. Thomas in asserting that the State must govern by just laws, not by arbitrary mandates; but whilst the disciples of Hobbes and Austin assert that the sovereign is the fountain head, the *ultima ratio* of all legislation, Catholic doctors seek in Nature, or rather in the Author of Nature the source of all authority.

"The gift of authority is from God, and is, as it were,[1] a participation of the highest of all sovereignties; and it

[1] Encyclical, and text of St. Thomas referred to in the encyclical.

should be exercised as the power of God is exercised, with a fatherly solicitude which not only guides the whole, but reaches to detail as well. . . . Every precaution should be taken not to violate the rights of individuals, and not to make unreasonable regulations under the pretence of public benefit. For laws only bind when they are in accordance with right reason, and, therefore, with the eternal law of God. In so far as it deviates from right reason it is no law at all, but rather an abuse of material force."

It may be of interest to compare with the text of St. Thomas, quoted by the Holy Father, the following passage of Blackstone:

"The law of nature being coeval with mankind and dictated by God himself is, of course, superior in obligation to any other. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately from the original."[1]

TAXATION.

All sociologists acknowledge in the State the right of taxation, but some passages of the writers on English legislation may easily mislead with regard to the extent of this power. For instance, Judge Cooley, in his treatise on "The Law of Taxation," writes as follows:

"The power of taxation is an incident of sovereignty, and is co-extensive with that of which it is an incident. All subjects, therefore, over which the sovereign power extends are, in its discretion, legitimate subjects of taxation; and this to any extent to which the government may choose to carry it."

Taken to the letter, this statement is very dangerous, and can be held only on the assumption of the premises of Hobbes. What Judge Cooley meant is that the right of the State is, in its application, commensurate with the *needs* and *resources* of the commonwealth, quantities which are essen-

[1] Blackstone's Comment. Introduction, Sec. 2.

tially variable, and which cannot be determined *a priori*. The following lines of his "Principles of Constitutional Law," bear out our interpretation of the obnoxious passage:

"Legitimate taxation must be on account of, and limited to public purposes, and whatever governmental exaction has not this basis, is tyrannical and unlawful."

As we cannot discuss in this paper the most abstruse questions of ethics and political economy to which the exercise of the taxing power gives rise, we shall merely bring before the eyes of the readers the two very important principles asserted in the encyclical.

"Although all citizens, without exception, can and ought to contribute to that common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent." In other words, the assessment of taxes must be based on *distributive*, rather than *commutative* justice. [1]

"The State is therefore unjust and cruel if, in the name of taxation, it deprives the private owner of more than is just."

Does this passage contain a condemnation of the single tax? If by single tax is meant a system aiming at, or amounting to, a confiscation of *rent*, and making the ownership of land valueless to the landed proprietor, the words of the Pope contain a clear condemnation of the whole system. Confiscation, either direct or indirect, is repudiated throughout the pontifical document. But if we speak of the single tax of Quesnay, which consists in throwing the whole weight of taxation on land values, without absorbing the rent or interfering with vested rights, but with the conviction that the *diffusiveness* of taxation will equalize the resulting pres-

[1] *Commutative* justice requires equality in value between the thing given and the thing received in exchange.

Legal justice maintains equality between the citizens of the same commonwealth.

Distributive justice assigns the burdens and the awards according to the abilities and merits of the citizens.

sure, by dividing it, we have to deal with a great economic illusion, but not with a theological error.

WAGES.

We come next to the much-vexed question of wages. It requires an answer to two different queries: What is the average or typical amount of wages in any given country, at any given period of time, so that, if more be paid, a downward tendency shall soon be felt; if less, then economic forces shall determine an upward movement?—Second, shall the State interfere when the contract between employers and workmen may seem to be unfair to the latter? To the first query, we beg leave to give the answer of a few prominent economists; the solution of the Holy Father will then be better understood.

Ricardo (Principles of Political Economy)—"Labor, like all other things which are purchased and sold, and which may be increased or diminished in quantity, has its natural and its market price. The natural price of labor is that price which is necessary to enable the laborers, one with another, to subsist and to perpetuate their race without increase or diminution."

If so, the workingmen are worse off than cattle, for the herdsman tries to increase his flock. The theory of Ricardo gave formidable weapons to the socialists, and earned for political economy the unenviable name of the *Dismal Science*.

The wage fund theory, which is yet accepted in many class books, may be thus briefly stated: There is in any country, at any time, a fixed amount of capital which can be devoted to the payment of wages. Divide it according to the number of persons applying for employment, the answer will be the average wages. This is what the Germans have called appropriately, the Iron Law of Wages. Happily it is not justified by facts, and it is liable to many fatal objections. We will mention only two. First, the dividend is capable of expansion or contraction; for capitalists may use more or less of their available wealth as capital.

The dividend being variable, the quotient is indeterminate. —Second, it is true that there must be some free circulating capital to begin an enterprise of any magnitude; but it is false that all the wages come out of that fund. Many companies have enough of money or credit for a few months only, and rely on the sale of the produce to continue their payments. If so, the wage-fund depends at least partly on the future; that is, on prospective production. Therefore, it is not a fixed quantity.

General F. A. Walker rejects "a predetermined dividend," but his rule is not much more satisfactory than the wage fund:

> "In determining," says the eminent economist, "how much, in the shape of rent, interest and profits shall be taken out of the product before it is turned over to the laboring class to have and enjoy, I hold that the only security which the laboring class can have that no more will be taken than is required by economic principles governing those shares respectively is to be found in full and free competition, each man seeking his own best market, unhindered by any cause, whether objective or subjective in its origin."

How would a Karl Marx or a Lasalle make sport of such a theory as this! The present difficulty has been brought on by free competition unhindered by any such causes as law or conscience.

The Holy Father does not intend to teach political economy: he gives us an ethical rule, and it is economically sounder than any canon suggested by economists. "The workman's wages must be sufficient to enable him to maintain himself and his wife and children in reasonable comfort." If he does not obtain this, he will try to escape from his condition of galling slavery. As a consequence, either the wages will rise, or production shall cease.

It is a matter of singular interest to read in the history of parliamentary debates the eloquent pleadings against state interference in the matter of contracts. For most English

men of fifty years ago, it was a self-evident principle that the state had nothing to do in the matter beyond enforcing the contracts already made. But nobody can be morally bound to enforce an injustice. Therefore, if the State is bound to see that the contract be carried out, it has not only *the right*, but *the duty* to see that it be not fraudulent or contrary to equity. On this point we must quote in full the text of the encyclical: to curtail it would be to obscure a truth of paramount importance.

"Let it be granted, then, that as a *rule workman and employer should make free agreements*, and in particular should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that *the remuneration must be enough to support the wage-earner in reasonable and frugal comfort*. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or a contractor will give him no better, *he is the victim of force and injustice*."[1]

The Pope, however, is not partial to excessive interference on the part of the civil power; he far prefers organizations which are more in touch with the people:

"In these and similar questions, however, such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc., in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards, such as we shall mention presently, or to some other method of safe-guarding the interests of wage-earners; *the state to be asked for approval and protection*."

PARTICULAR SOCIETIES WITHIN THE STATE.

One of the duties of the State is to approve and protect those private societies which are formed in its bosom. This is a necessary consequence of the organic nature of the commonwealth. Like a physiological body, the body politic

[1] The italics are ours.

must have many organs, each one serving its particular purpose, all harmonized by the vital force.

"Civil society exists for the common good, and therefore is concerned with the interests of all in general, and with individual interests in their due place and proportion. Hence it is called *public* society, because by its means, as St. Thomas of Aquin says, 'Men communicate with one another in the setting up of a commonwealth.' But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates."

After deducing from their respective purposes the difference between a complete and an incomplete society, the Holy Father states a principle which perhaps had never been asserted in so definite and authoritative a manner. The right of association is not created by positive law, it is a derivation from the law of nature.

"Particular societies, then, although they exist within the State, nevertheless *cannot be prohibited by the State absolutely and as such. For to enter into societies of this kind is the natural right of man;* and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence." Hence, it was wrong to suppress the guilds in England, under the pretence of their being superstitious foundations; or in France, in order to free the workman from the laws of the various crafts. In both cases, the result has been to compel the workmen to adopt the dark-lantern system, and to surrender themselves to unknown and irresponsible leaders.

Much less has the State the right to suppress those societies which are founded, not only on the law of nature, but also on the divine revealed law. "It is indisputable, on grounds of reason alone, that such associations, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side, they rightly claim to be responsible to the Church alone." On receiving such a lesson as this, did Kaiser Wilhelm and President Carnot

smite their breasts? We know not, but it is certain that they both thanked the Pope for his encyclical.

Not only must the State beware of oppressing or suppressing lawful associations, but it must carefully abstain from meddling with their organizations and peculiar concerns, "for things move and live by the soul within them, and they may be killed by the grasp of a hand from without."

The Holy Father addresses words of warm congratulation to those Catholics who have devoted all their fortune and all their energy to the creation of societies to better the condition of the wage-earner. "How much this multiplied and earnest activity has benefited the community at large is too well known to require us to dwell upon it. We find in it the grounds of the most cheering hope for the future." These words of sympathy from the august Head of the Church are the more necessary on account of the conspiracy of silence which would ignore the noble achievements of such men as Mr. Harmel when the paltriest efforts of socialists and unbelievers are lauded to the skies. It is the duty of the clergy to second the efforts of those noble laymen who strive so earnestly to heal the wounds inflicted by a heartless industrial system, and to bring religion closer to the heart of the poor. Unless the priest hallows by his presence the councils of Christian workmen, selfish and unprincipled leaders will succeed in deceiving them and estranging them from their natural friends.

The Holy Father shows a decided preference for those associations in which both employers and workingmen meet in friendly intercourse. Such organizations become permanent Courts of Conciliation and Arbitration. Arbitration has become a necessity; for in a society where competition is relentless, struggles are unavoidable. What the clergy can do to put an end to a conflict between Labor and Capital by Arbitration has been shown by such men as Cardinal Manning and Cardinal Moran. But in order that the clergy may accomplish the work of pacification, two things are necessary:

the poor must know and feel that in the breast of the priest beats the heart of a father, and the capitalist must be certain that the minister of God will never degrade his sublime office by courting popularity at the expense of truth and justice.

Let us conclude these incomplete observations with the eloquent words of the Holy Father:

"We have now laid before you, venerable brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to the work which falls to his share, and that at once and immediately, lest the evil, which is already so great may by delay become absolutely beyond remedy."

R. J. HOLAIND, S. J.

THE MINISTRY OF CATECHISING.

The Ministry of Catechising by Monseigneur Dupanloup, Bishop of Orleans, Member of the French Academy. 1891. *Benziger Bros.*

I.

"IT is my profound conviction that the world would be saved if we devoted ourselves to youth. And in no way can we devote ourselves with more pleasure and with more fruit than by means of the catechisms, even those which are most humble and unpretending."[1]

It is a singular fact that, whilst we, who are engaged in the apostolic ministry of teaching, lay most stress upon acquiring those particular methods and that knowledge of the world and of current events which will render our preaching to the people practical and attractive, we bestow ordinarily little attention upon the art of acquiring a systematic knowledge

[1] The ministry of Catechising. Dedicatory Pref. p. xi.

of teaching the children. And yet this art is both extremely important in building up the Church and is perhaps more difficult to acquire than a thorough knowledge of abstract principles in theology. Everything depends on the education of our children. I say everything, because even the material prosperity of our parishes will be in exact proportion to the zeal and devotion with which we tutor the young flock. The old are good or indifferent or bad. We can rarely change their religious dispositions beyond what duty may require from them. But with the right training of the children we establish the firm foundation of future life and activity. The people somehow follow the little ones. They are edified, moved and convinced by that singular attraction which innocence invariably exercises even upon the ill-disposed. Even where there is not the success which would make these effects at once apparent, the efforts of a devoted pastor in behalf of the young inspire the confidence of those who have grown to learn from experience the value of a religious education. We have instances every day where non-Catholics as well as Catholics, touched by the zeal of a priest in procuring sound religious instruction for the young of his flock, generously offer from their means to aid in the material support of such enterprises. [1]

But this particular branch of the pastoral ministry is full of practical utility to the priest in his own life. Hence we ought not to leave the responsibility of caring for the children altogether in the hands of the religious teachers of our schools or other reliable persons, no matter how efficient these be. They will always profit by our co-operation which need never have the character of mere supervision, much less of interference. The teachers will only be too

[1] A remarkable case of this kind is just before us. St. Joseph's parish in Newport R. I. has had a magnificent school built for it by the spontaneous munificence of a protestant gentleman who was simply induced thereto by the evident efforts of the parish-priest in behalf of solid education for his flock.

glad to let us help them and we will thus strengthen our own arms in seeming to uphold those of others. We do not insist here at all upon the duty which every apostolic minister has received and freely taken upon himself in his ordination, of feeding the lambs as well as the sheep. There is a self-sustaining power in the energy which is apparently spent upon the direction of the children in the Catechism-classes.

The "Catechism had a very great deal to do with the whole future of my ministry," says Dupanloup in speaking of his teaching whilst a Seminarian in St. Sulpice, "and for my whole sacerdotal life it was a most important and powerful revelation." And again, "in the teaching of an humble Catechism-class there is the whole apostolic ministry. There must be the apostolic fire, perfect devotion, forgetfulness of self, patience, endurance, self-denial; in short there, as everywhere and always, the ministry of souls is always laborious and sorrowful; but, my friend .... the transformation of these young children is so beautiful, so touching a work, there is such a union of quiet ineffable comforts and cares, that one feels by turns strengthened, both by sorrow and joy."

II.

It is not easy to catechise children. There are certain qualities demanded which nature has not given to man as a rule, although the priest has them more frequently by reason of his special vocation, than the man of the world. They are the qualities of tenderness, the faculty of appreciating little things and to measure their influence upon the imagination and feelings of the child; they consist in a certain simplicity of mind, a joyfulness of disposition and an unyielding patience; they are an ability to take small steps in the development of thought, in being content with little progress at a time, in the power to keep from taking anything for granted when there is question of definition or

fact, and in a consistency of action which extends not only to the treatment of the children but to the treatment of the subject which they are to be taught.

Where these gifts are not natural, they must be acquired if we would do the work of the ministry of catechising with any success. Preparation will accomplish gradually everything. Dupanloup has left whole volumes of unpublished notes in which he carefully prepared each catechetical instruction for the children. It gives him, as he tells us, more labor in each case, than any of his best prepared sermons. And he made use of the notes of other eminent priests who had gained the reputation of being excellent catechists. He had a great love for children, and hence one element which rendered him at once friendly to the little ones was with him from the start. But he found himself lacking in simplicity. He saw in the eyes of the children that his best prepared instructions went over their heads. So he set himself to study simplicity in expression and to give the children one thought at a time and not to advance until they had thoroughly mastered the truth underlying it. And by a familiar way of illustrating occurrences from daily life and of varied kind he succeeded admirably.

Speaking of familiarity in illustration we must be careful not to dispel that air of reverence which should ever surround our instructions in the Catechism classes. Nothing trivial or unbecoming may be said or done, even incidentally in the presence of children, which will not lodge deeply in their hearts and minds. It is a proverb which is essentially true that "without reverence there is no religion." Under this head comes everything like rudeness in reprimanding or the casting of reflection upon the child and its lawful associations, dress, parentage; also such remarks and signs of approbation as show preference for one rather than another without any ostensible reason of merit.

On the other hand it must not be supposed that reverence is cultivated by devotion. "To make people devout is not

in our power; and to aim at it is dangerous, as leading in some cases to a sort of reaction against religion altogether, and in others to a sort of excitement which is taken for devotion, but which has no solid foundation." [1]

The fact that devotion instead of constant reverence is made to produce the impression of faith, largely accounts for the falling off of Catholic young men and women, who being reared by good parents and teachers were made to *say* their prayers and *attend* the devotions in the Church, but experienced nothing of that silent influence of religion which dominates every action of a truly devout person and which retains a secret power over the mind and heart amid temptations and misfortunes of every kind. "The fear of the Lord is the beginning of wisdom."

III.

Much as reverence and a holy fear is to pervade the place where the Catechist reigns, there must be a cheerful aspect of everything which is to serve as a means to inspire this feeling. The child must be made to feel happy in the Catechism-class. Its reverence must be full of affection and the Catechist is the one to draw out this affectionate reverence. The truths of religion are best communicated in the form which befits their association to the beautiful. The Church everywhere engages the senses to attract the mind to the intelligence of the teachings of faith. This is applicable especially to the young and uneducated. Hence the system of beautifully illustrated Catechisms for children recently introduced in France is as successful as the practice of instructing the savage tribes in Africa by means of large colored drawings. [2]

[1] Manual of Instructions in Christian Doctrine. p. x. St. Anselm's Soc for the diffusion of good books. London.

[2] Catéchisme, à l'usage du diocèse d'Aix, illustré de 264 gravures, imprimé par ordre de Mgr. l'archevêque d'Aix, Arles et Embrun. In-18 de 272 pages. Au petit Séminaire d'Aix, 1890.

"It is not a dry science which we have to give to these children; we must open their hearts to all that is good, true, pure, tender, pious; we must make them know and love the supreme goodness, beauty, and truth of God; and for this we must reach their soul, we must reach their heart.—It is a delicate work; for though they give their heart readily, quite as readily do they withhold it. . . . . Therefore, my dear friend, this school in which they are to learn to love our Lord must be made dear and attractive to them; they must be made to love this Catechism, to be attached to it by the charm they find in it, by the happiness which they enjoy. —In short, they must be made to feel that the happiest time of their childhood was the time when they went to the Catechism, where they made their first Communion, and where they loved God; and that the purest joys of their life have come from religion."[1]

Whoever gives the instructions will be successful in proportion as he can put the children in this happy confident humor which causes them to listen to him and to wish to see him again. But the place also has to be such as to offer a welcome to the little ones. A dingy basement or the dark end of the Church have a chilling effect upon the sensitive nature of the child. Let there be light, a cheerful warmth through open windows in the Summer or in the cold season from a well kept fire, bright pictures chosen from Scripture subjects, clean white or pleasantly colored walls, comfortable benches, and plenty of room to accommodate all the children and to seat them in a way which will allow them to see and hear the priest at all times.

The language of the Catechist need be simple, but it must also be audible and distinct.

To facilitate the keeping of order, everything must be planned beforehand; the heads of benches appointed as custodians; questionings and examinations, rewards and punishments, all require definite and consistent attention.

[1] Dupanloup. A last Recollection Lett. III.

IV.

The worth of Religious Instruction depends on its practical character. Illustration and story will tend to make a truth intelligible, but their further object is in this case to teach the child a duty of virtue, or to warn it from vice. In order to do this the example or story which serves as illustration must avoid what to the child is unreal or distant. A fact of history or from the lives of the saints often bewilders the child and loses its point of a practical lesson if we cannot adapt it to the circumstances under which the child has learnt to view things or else omit such elements as would divert its attention by the novelty of circumstances which can no longer be realized.

In our instructions we must of course consider the age of the children. Those of different capacity cannot be taught successfully at the same time. It is well therefore to separate those that have not yet the full use of their reason from those who are between the ages of 6 or 7 and 10 or 12 who can make their confession, and these again from the children who are preparing for the sacraments of first Holy Communion and Confirmation.

It would carry us too far, at present to dwell on the particular methods to be employed in each of these cases. One thing however which is important, especially with the younger portion of our children, is repetition. Certain truths might be recalled to their minds in almost every class hour. Such are the enormity of sin, the all-seeing eye of God, the danger of bad companions, etc., etc. These thoughts lay hold upon the child's mind in various ways and find their application in its daily life, which is after all the principal object of our instruction.

Would that we could sufficiently impress the importance in the priestly and pastoral life of this work of Catechising. The superintendence and instructing of classes for first Confession, Holy Communion and Confirmation is not a sufficient

fulfilment of Our Lord's purpose shown when He asked St. Peter "Dost thou love me? Feed my lambs." He who is careless about it is a hireling in God's eyes, whatever men may think or say. With us especially, who live amid non-Catholic surroundings, who have to support and manage our own schools, a double and more decided interest calls for our activity in catechising. We must know about our schools, and what the work is which we exact from our teachers and how far it carries us in the parochial-Church work. This knowledge cannot be obtained by the building of a house and the hiring of teachers and the preaching of sermons. The belt is off the wheels, when the pastor is away from the children; and the steam is wasted and the machinery may work but produces no adequate results. "As regards our schools," remarks a writer concerning England, which holds equally good for us also, "as regards our schools, religious instruction and training is the one object for which they are kept up. Why should we bestow so much care and pains in raising and maintaining schools and making them efficient, when all this labor and anxiety might be saved by the children going to some of the numerous schools already existing, and most anxious to receive them? —but for this sole reason, that in these our children would not learn their religion, and that despite of their parents being Catholics, they would grow up anything but practical Catholics themselves. *Nothing, then, in the school can be of higher consequence than that for which the school itself exists.*[1] That one thing of the highest consequence has been solemnly, directly and separately committed to the special care of the Pastors of souls in the words which our Lord addressed to St. Peter. "Pasce oves. Pasce agnos."

[1] Manual of Instr. l. c.

A LEGEND OF OUR LADY.

Pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas.
Scimus, et hanc veniam petimusque damusque vicissim.

Mindful of the Horatian concession, and limiting ourselves according to the spirit of that concession:

Sed non ut placidis coëant immitia, non ut
Serpentes avibus geminentur, tigribus agni,

we have ventured to give in poetic form a picture of the espousals of our Lady and St. Joseph which does not harmonize with that legendary description consecrated by much tradition and crystallized into a set and enduring form by poet and painter. The tradition, if not convincing, is certainly very respectable; and we feel that we have need of the Horatian sanction in venturing to run counter to it. The Abbé Orsini gives the following account of the legend. "An ancient tradition, inserted in the Proto-gospel of St. James and mentioned by St. Jerome, relates that the candidates, after having invoked HIM, who *decides lots*, left each his own almond-tree rod in the temple in the evening, and that next day the dry and withered branch of Joseph, son of Jacob, son of Mathan, was found green, and blossomed like that which had of old secured the priesthood to the Aaronites." A more detailed account is given in the work *De Nativitate sanctæ Mariæ*, ascribed to St. Jerome, but considered by the learned as apocryphal. Here the prophecy of Isaias—*Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini etc.*—seems to have suggested the beautiful addition of a dove descending from heaven and resting on the top of the rod.[1]

[1] Et cunctis quidem orationi incumbentibus, pontifex ad consulendum Deum, ex more accessit Nec mora cunctis audientibus, de oraculo, et de propitiatorio loco, vox facta est secundum Isaiæ vaticinium, requirendum esse cui virgo illa commen-

This legend, with more or less alterations in the details, has the sanction of other authority than this work of questionable authenticity. St. Gregory of Nyssa,[1] the Proto-gospel of St. James, St. Epiphanius[2] St. Antoninus, Ludolphus in his *Vita Christi*, and others ancient and modern are quoted in connection with it. Gottfried of Viterbo sings:

Sorte ferente Dei, signum fit ab æthere cœli,
In scapulis Joseph tunc alba columba resedit;
Hanc et ei sponsam stans synagoga dedit.

The legend is certainly a very beautiful one, and lends itself readily to the genius of poet and painter.[3]

Passing over the poetry, we may allude here to the common form of the painting in which our Lady and St. Joseph are represented standing before the Priest, who is joining their hands, while the flowering rod of St. Joseph invites the approach of the dove. More common still is, of course, the image of St. Joseph bearing in his hand the blossoming rod.

Such is the great and beautiful legend from which, following Abbé Gerbet, we have ventured to depart *in toto*.[4] If the Horatian permission be not invoked here as an apology, perhaps a sufficient excuse would be found in the decided beauty of his description, and the desire to take it from its

dari et desponsari deberet. Liquet enim Isaiam dicere: *egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini: spiritus sapientiæ et intellectus: spiritus consilii et fortitudinis: spiritus scientiæ et pietatis: et replebit eum spiritus timoris Domini* (Isa. xi 1, seqq.) . . . . Proditus est itaque Joseph. Cum enim virgam suam attulisset, et in cacumine ejus columba de cœlo veniens consedisset, liquido omnibus patuit ei Virginem desponsandam fore.—Capp. viii and ix.

[1] In orat. de s. Christi Nativitate.

[2] Hæres. 78 n. 8.

[3] A charming use is made of it in *De Beata Maria Virgine Carmina* etc., auct. Frat. Bapt. Mantuano, Ord. Carmelit. We resist the temptation to quote.

[4] Whatever may have been the real circumstances of the election of St. Joseph as the spouse of Our Lady, we are "informed by the Fathers that Joseph was chosen by lot and by the express manifestation of the divine will."—*Gospel of the Nativity of Mary ch.* 7; *Proto-gosp. St. James*, ch. 8; St. Hier., *Dam.*, l. iv, ch. 5; St. Greg. Naz., *hom. de St. Nat.*; Niceph. b. ii, ch. 7, are referred to by Abbé Orsini.

context of poetic prose and frame it as a well-defined and complete picture, in appropriate metre. The writer thinks that more attention might be enlisted towards its lessons, if presented in this form. The great lesson of the espousal of our Lady is surely the grandeur of religious virginity: and yet this lesson is not so very prominently brought out in the legend.

The pictures, too, are sometimes at fault in representing St. Joseph as a very aged man—a solecism against which all the tradition of Jewish law and custom protests.[1] We have preferred, therefore, to picture him as a man whose age should rather indicate the turning of the prime of life, and point to a manhood sufficiently advanced, but withal sufficiently conserved to prove a natural and able protection to our Lady's modesty and defencelessness. With regard to the Agabus of our story, it is said that he afterwards became a Christian.

"The history of Mount Carmel states that, at the sight of this prodigy [2] which annihilated his hopes, a young and wealthy patrician, belonging to one of the most powerful families of Judea, broke his rod in pieces, with every token of despair, and hastened to shut himself up in one of the caves of Carmel with the disciples of Elias. (This young candidate for the Virgin's hand, who was named Agabus, afterwards became a Christian, it is said, and was famous for his sanctity."—See *Histoire de Carmel*, ch. xii.")[3]

[1] The Proto-gospel of St. James, ch. 2, and the Gospel of the Nativity of Mary ch. 8 (books whose contents have been, for the most part, approved of, even by the Fathers of the Church), merely say that he was already old. St. Epiphanius gives eighty years to Joseph at the time of his marriage, Father Pezron fifty, and *l'Histoire divine de la Vierge*, by Marie d'Agréda, thirty-three. The supposition of St. Epiphanius will not bear examination; it is, moreover, solemnly refuted by the Hebrew law, which forbids the union of a young woman and an old man, and places it in the most disgraceful category. (Basn. l. vii, ch. 21.) *Hist. des Institutions de Moïse.* Neither the priest, nor Joseph would have done that which was condemned by the law. The age given by Marie d'Agréda to Joseph does not agree with the opinion of the Fathers; there remains but that of Father Pezron, which is altogether the most probable.—Life of the Blessed Virgin Mary, by Abbé Orsini.

[2] *i. e. the blossoming of Joseph's rod.*

[3] Abbé Orsini, ch. vii.

ESPOUSALS OF OUR LADY.

Who shall sing Our Lady's praise?
  Who shall tell her endless glory?
Surely childhood's sinless days,
  Or the head grown hoary
Like to Simeon's, serving still
In the Master's Temple till
God shall all his yearning fill!—
    Let *me*—tell a story!

Once in Juda's poverished land,—
  Land of old all fair and sunny,
When the Sceptre of Command
  Saw but milk and honey—
Dwelt a princess wondrous fair,
Yet whose heart could only care
For a wealth of virtue rare,
  Not rich patrimony!

Poor she was in gifts of earth;
  Gold nor jewels ever telling
That the worth of royal birth
  In her heart was swelling!
But her virtues like a star
Whose calm beauty nought could mar,
Shone o'er Israel afar
  From her Temple-dwelling.

So from all the city wide,
  With the richest presents laden,
Suitors came to seek a bride
  In that lowly maiden!
Came with pride of state and birth,
Came with all that mother Earth
Hath of beauty or of worth
  Hearts of men to gladden!

See them in the Temple throng:
  Wealth shall proffer all its treasure,
Pride shall plead in accents strong,
  Love shall fill the measure.
Stands the maiden modestly
While each suitor makes his plea:
Then the High Priest—"Which shall be
  Choice of thy free pleasure?"

Which of them should be her choice?
  Now at last the hush is broken—
But her tender girlish voice
  Asks for surer token!
"Solve the riddle—what, think ye,
Should my fairest glory be?
He is dearest spouse to me
  That shall best have spoken!"

Quoth the first with pensive pause;
  "'Tis thy silken veil concealing
Beauties rarer still because
  Shy of their revealing!"
Silence greets his flattering plea;
Then the maiden modestly—
"Other must the token be
  To my heart appealing!"

Heli speaketh (Nadab's son,
  Richest treasure he possesses):
"Silks and satins she shall don
  Whom my heart caresses:
Gold and silver she shall wear,
Emeralds and rubies rare,
Yea, what treasures yet more fair
  Earth or sea confesses!"

Blessed be the God above!
  Wealth or station cannot claim it:
Loftier than earthly love
  Still must name it.
Purer yet must be the eye,
Holier heart must make reply:
Answer to her query high,
  Who shall frame it?

One there was whose heart from youth
  Sought foraye as highest merit
Treasurings which simple Truth
  Can alone inherit.
So his clearer vision saw
In their speech a lurking flaw—
For he read the lettered Law
  But to learn its spirit!

Then said Agabus—"To me,
  "Fairest ornament of woman
Is her gentle modesty
  More divine than human!"
Lesser good he cannot say
Who would best the Law obey,
Nor leave weightier things to pay
  Tithes of mint and cummin!

See the crowd with bated breath—
  "Sooth," they whisper, "he divineth
Well the riddle; now what saith
  Mary?" Lo! she signeth
That the answer is not known:
Then must Heaven the secret own,
That high Heaven which alone
  Purest gold refineth!

Now at last the impatient crowd
  Sees her mock at their endeavor:
"Israel's shame," they murmur loud,
  "Be to her who never
Hopes for blessed seed to be
Israel's golden prophecy,
David's son o'er Juda free
  Reigning high forever!"

But she answered not a word
  Save the whisper—"He abideth,
Who my dearest wish hath heard;
  Yea, the Lord provideth!"
Suddenly, from out the throng,—
'Sooth, ye do the maiden wrong:
Wealth nor lands to me belong,
  But the Lord decideth!"

Spoke a man whose royal mold
  Mocked his humble outer seeming:
Silver hiding midst the gold
  O'er his forehead streaming
Showed what strength and majesty
Can with added years agree:
Strength with wisdom—this should be
  Worth our best esteeming!

Joseph then, the carpenter,
  Who in prayer with God hath striven,
Reads the riddle unto her
  Which the maid hath given!
"Lo, I speak a mystery,
For the dearest thing to thee
Is thy blest Virginity,
  Chosen child of Heaven!"

Blessed be the God above!
  Wealth or station hath not named it;
Higher than an earthly love
  Now hath claimed it!
Gloried shame of Israel,
Blessèd word that broke the spell,
  Blessèd lips that framed it!
Blest the bosom where it fell;

If we give with patient heart
  Unto God our poor endeavor,
Though earth's shame should be our part,
  God can fail us never!
Lo! within the VIRGIN'S breast
Shall the Great Messiah rest
In whom all the earth is blest
  Forever and forever!

HUGH T. HENRY.

IRREGULARITAS EX HÆRESI.

Respectu habito ad varias decisiones a Congregationibus Cardinalium recens emanatas relate ad hanc irregularitatem, nec non ad divergentes Doctorum hac super re opiniones, non inopportunum videtur, succincte quædam notare quoad ejus existentiam, extensionem ac cessationem.

I. Hæreticos, sive in hæresi baptizati fuerint sive a catholica religione ad eam defecerint, esse irregulares, clare in Jure est expressum et est communis sententia Canonistarum.[1] Ex jure can. præter plura capita ex Decreto (cap. Presbyteros Dist. 50; cap. Saluberrimum 1. qu. 7. etc.) allegantur

[1] Cf. *Reiffenstuel.* Decretal lib. V. tit. 7. n. 255, *Grandclaude* h. t. pag. 325. *Collet* ap. Migne Curs. theol. compl. Vol XVI. pag. 315; *Suarez*: De irregular. disp. 43. Sect. I.—III.

ex Decretal. cap. Quicumque 2. §. 2. et cap. Statutum 15. in 6. (V. 2.). In hoc Bonifacius VIII. ad normam suorum Decessorum decrevit, "ne hæretici, credentes, receptatores, defensores et fautores eorum, ipsorumque filii usque ad secundam generationem ad aliquod beneficium seu *publicum officium* admittantur, quod si secus factum fuerit, sit irritum et inane. Primum et secundum gradum" (ait) "per paternam lineam comprehendere declaramus; per maternam vero ad primum duntaxat hoc volumus extendi. Hoc sane de filiis et nepotibus hæreticorum, credentium et aliorum hujusmodi, qui tales esse vel tales etiam decessisse probantur, intelligendum esse videtur, non autem illorum, quos emendatos esse constiterit et reincorporatos Ecclesiæ unitati."— Cum sub *publico officio* juxta veriorem et communiter receptam doctrinam [1] etiam susceptio et exercitium Ordinum intelligenda sit, similiter ac sub suspensione ab officio comprehiditur suspensio ab ordine, ex cit. cap. sequitur, irregulares esse: 1. hæreticos, eorumque credentes, receptatores, fautores.[2] 2. horum omnium descendentes et quidem *patris* hæretici, fautoris hæreticorum etc., filii et nepotes, *matris* vero hæreticæ filii tantum, modo et usquedum parentes resp. avi eorum in hæresi permaneant et ipsi nati sunt, postquam illi in hæresin lapsi sunt, ut docet S. Alph.[3] cum aliis. Ratio hujus irregularitatis est, quia hæresis, qua crimen læsæ majestatis divinæ, infamia notatur, ideoque supponitur, hæresin esse notoriam aut notorietate facti per famam publicam eo ut ita evidens sit majori parti viciniæ vel collegii, ut nulla possit tergiversatione celari, aut notorietate juris ex confessione in judicio vel ex sententia judicis.[4] Hac de causa infamia parentum redundat etiam in filios, non ita, ut etiam hi sint

[1] *Suarez* Sect. II. n. 5., *Reiffenstuel* n. 269. *Sanchez*: de præc. dec. lib. II. cap. 25. n. 7.

[2] Credentes, receptatores, defensores et fautores hæreticorum fiunt ipso jure infames (ergo et irregulares), si satisfacere contempserint *intra annum*. Cap. 13. Excommunicamus. § 5. (V. 7).

[3] Lib. vii. n. 363. cfr. Ben. xiv. de Syn diocc. xiii. c. 24.

[4] S. Alph. l. c.

infames, "sed ad detestationem et odium hæreticæ pravitatis exprimendam," ut advertit Aichner,[1] et quidem in paterna linea usque ad secundum, in materna usque ad primum tantum gradum, quia, ut dicit Suarez,[2] filius magis videtur patrem præsentare vel imitari, quam matrem.

Hæc quoad hæresin notoriam certa sunt de jure communi.

II. Quoad hæreticos occultos i. e. non notorios in sensu exposito Doctores in sententias sibi oppositas abeunt. Certum quidem est, filios eorum non esse irregulares; at ipsos hæreticos, esse irregulares, *aliqui negant*, ut Salmant;[3] quia jura, quæ irregularem hæreticum videntur facere, loquuntur de publico, ideo diriguntur ad Pastores et Prælatos, ne eos ad Ordines admittant. Huic opinioni accedit etiam Layman[4] cum Sayro, Henriquez, Avila; Castropalaus[5] eam dicit *valde probabilem*, Reiffenstuel l. c. *non improbabilem*, Lehmkuhl[6] pro ea allegat etiam Tamburinum et ipsum S. Alphonsum, sed hunc immerito, nam de quæstione hac qua tali non agit, immo potius pro contraria videtur stare, cum[7] Episcopis vindicet facultatem dispensandi in irregularitate ex hæresi occulta. Et hæc sententia quæ *affirmat*, etiam hæreticos occultos esse irregulares (modo hæresin externaverint), communior est et probabilior. Reiffenstuel l. c. dicit, probabilius et juri conformius esse, etiam occultos hæreticos, Receptatores, defensores etc., irregulares esse, tum quia jura universaliter ita loquuntur, tum quia Clemens VII. Inquisitoribus concessit facultatem dispensandi in irregularitate ob hæresin occultam." Sanchez[8] addit: quia ex communi sententia hæc irregularitas non cessat post publicam hæretici emendationem, dum irregularitas orta ex infamia

[1] Comp. jur. eccl. ed. 6. pag. 212. 8.
[2] L. c. Sect. III. n. 1.
[3] Tom. I. tr. 10. cap. 8. n. 79.
[4] Theol. mor. Lib. I. tr. 5. Pars V. cap. 4. n. 12.
[5] Pars sexta. Punctum xix. §. 1. n. 2.
[6] Vol. ii. n. 1011.
[7] Lib. vii. n. 76.
[8] L. c. n. 2.

tantum per illam semper cessat; ergo, concludit, hæc irregularitas (ex hæresi) non oritur ex infamia tantum. Huic opinioni subscribunt Collet l. c. Aertnys, qui lib. VII. n. 173 ad finem revocat, quod prius in contrarium docuit: Kenrick, [1] Grandclaude l. c. aliique. Ergo res dubia est, an ob hæresin occultam irregularitas incurratur. [2] Et cum agitur de dubio juris, nemo stricte loquendo in casu occurrente tenetur se habere tanquam irregularem. [3]—At si quis ob reverentiam Ordinum velit pro quiete conscientiæ dispensationem obtinere, ex doctrina S. Alphonsi supra citata Episcopus posset eum dispensare, et quidem vi facultatis in cap. Liceat a Conc. Trid. Sess. 24 ei concessæ, quæ quidem quoad absolutionem hæresis occultæ, non autem quoad dispensationem ab irregularitate propter eam incursa per subsequentem Bullam Cœnæ eis est ablata, uti fuse defendit Sanchez.[4] aliique. At contradicunt alii. Cfr. Grandclaude l. c. Huic sententiæ adhæsit etiam S. Congr. Conc. in Cremonen. 4. Dec. 1632, in qua inhærens declarationibus alias factis rescripsit, Episcopos vigore cap. 6. Liceat Sess. 24. de reform. non posse absolvere nec *dispensare* in casu hæresis neque in aliis nova lege post Concilium Sedi Apostolicæ reservatis. [5] Id confirmavit 18. Julii 1796. [6]—Sed quidquid sit quoad hanc facultatem ex Tridentino derivatam, tamen ex alio principio Episcopis hæc facultas vindicari potest. Scillicet doctrina communis est, Episcopos posse dispensare ex potestate quasi ordinaria, si dubium est, an casus indigeat dispensatione. [7]—Regulares ex suis privilegiis certe id possunt in casu exposito. [8] Cœterum quæstio pro Episcopis Statuum fœderatorum est mere theoretica, cum eis indubie hæc facultas competat ex formula I. n. 2.

[1] Tr. 22. n. 118.

[2] Marc. Inst. moral. Alphons. n. 1945.

[3] S. Alph. vii. n. 346.

[4] L. c. n. 16 et seq. Item Castropalaus. l. c. §. 4. n. 4.

[5] Thesaur. Resol. S. C. C. tom. 64. Pars ii. pag. 123.

[6] Ib. pag. 129.

[7] S. Alph. i. n. 192 et alibi.

[8] S. Alph. vii. 355. 363.

III. Quum ex dictis irregularitas ex hæresi probabiliter nonnisi ob infamiam cum ea conjunctam incurratur, sequi videtur, eam minime existere in locis, ubi hæretici non censentur infames esse. Ita revera plurimi docuerunt, et allegantur pro hæc sententia ex antiquioribus Layman, Pirhing, Engel, Bonacina aliique Collet l. c. dicit: "In Gallia hæretici, Calvinistæ etc., non habentur pro irregularibus, unde cum ab errore conversi, absolutionem receperunt, possunt absque dispensatione ordinari." Idem testatur Craisson: Man. n. 1809 ex Theologia Tolosana, et Kenrick [1] etiam de Germania. Schmalzgrueber [2] ita scribit: "In Germania et aliis provinciis septemtrionalibus Episcopi ex hæresi conversos ad fidem catholicam et ab ea absolutos, si cetera digni sunt, ordinare solent absque ulla dispensatione, quia tales neque in foro civili a publicis dignitatibus et officiis excluduntur." Hæretici enim per varia pacta cum principibus catholicis, præsertim per pacem Westphalicam æqualia jura cum catholicis acquisierunt, et hæresis non amplius considerabatur ceu crimen infame.—Porro quoad hanc irregularitatem Auctores passim ita judicant de omnibus regionibus, in quibus hæretici cum catholicis commixti vivunt et impune grassatur hæresens.[3] Relate ad irregularitatem hæreticorum filiorum Grandclaude l. c. asserit: "Ex praxi universali hæc irregularitas non amplius remanet." Unde Lehmkuhl [4] concludit: consuetudinem a Laymanni († 1635) temporibus usque ad nostra servatam practicum dubium in rigore non admittere, excipit tamen [5] neo-protestantes, quos veteres catholicos vocant.

E contra jam Reiffenstuel [6] disserte impugnavit opinionem, quæ tenet in Germania hæreticos conversos et filios hæreti-

[1] Theol. mor. tr. 22. n. 118.
[2] Lib. V. tit. 7. n. 108.
[3] Konings n. 1773.
[4] n. 1011.
[5] n. 1029.
[6] l. c. n. 273 seq.

corum immunes esse ab irregularitate. Pacta enim ait principum catholicorum cum hæreticis et præcipue pacem Westphalicam S. Sedes et signanter Innocent. X. in Const. *Zole domus Dei* 20. Nov. 1648 omnino reprobavit et nullius valoris esse declaravit, proinde sequitur, id quod principes pro suo foro constituerint, nullam vim posse habere in leges ecclesiasticas ; quod dein consuetudinem attinet, eam universalem esse in Germania negata, ddens, sicubi existat, probandum adhuc esse eam legitime existere, " quod tamen (addit) difficillimum erit ; " concedit tamen, talem consuetudinem, utpote contra legem humanam, oriri eique derogare posse. Ceterum etiam Pichler [1] de suo tempore testatur, nonnumquam dispensationem Romanam fuisse petitam, addens: " quod potius ad melius esse, quam ex necessitate fieri, existimo."

Nuper vero Canonicus Fuldensis *Braun*, egregius Canonista Germanus in periodico : *Vering's* : *Archiv für kath. Kirchenrecht* [2] ex judicio Episcopi Aichner l. c. probavit, irregularitatem hanc in Germania, Gallia etc., nequaquam cessasse titulo consuetudinis contrariæ, sed adhucdum perdurare, eo quod neque de existentia talis consuetudinis neque de ejus legitimitate satis constet.

Pariter plura Concilia Provincialia et Responsa S. Officii in hoc sensu deciderunt.

In Conc. Prov. *Westmonasteriensi* I. a. 1852. Decr. XXI.[3] ita habetur : " De clericorum promotione et ordinatione,quæ sequuntur sedulo observari *præcipimus.* " *Et additur sub.* 2." Cum vero inter ordinandos sæpe inveniantur, qui ab hæresi conversi, vel parentibus conversis nati aut etiam alias ob causas irregularitatem contraxerint, hac de re diligenter inquirat Episcopus, ut si quis forte ex promovendis tali macula reperiatur notatus, ante ordinationem ab ea liberetur." Porro

[1] Lib. V. tit. 7. n. 5.

[2] Vol. 45. pag. 3. et seq.

[3] Collect. Lacens. Tom. III. p. 935.

Conc. Prov. *Remense* a. 1857. cap. 10. §. 1.[1] inter causas, ex quibus oriuntur Irregularitates ex delicto habet II. hæresin et apostasiam a fide; addens: "Item irregularitati subjacent hæreticorum credentes, receptatores et fautores ipsorumque filii usque ad secundam generationem ratione hæresis patris, et usque ad primam ratione hæresis matris, nisi parentes ante mortem hæresin abjuraverint." In fine capitis autem urget quoad dispensationes, ut conformiter ad præscripta juris fiant, nihil commemorans de consuetudine contra jus.—

Postmodum *S. Officium* ad *Episc. Harlemen.*, qui volebat consuetudinem abolere, die 9. Julii 1884 mittebat decretum in *Posen* de 25. Julii 1866 hujus tenoris: "filios hæreticorum, qui in hæresi persistunt et mortui sunt, esse irregulares, etiam in Germania aliisque in locis, ubi impune grassantur hæreses; quoad præteritum autem esse acquiescendum."[2]—Demum idem S. Officium, facta Sanctissimo relatione, *Episcopis Germaniæ* Fuldæ congregatis die 14. Dec. 1890 respondit,[3] hæreticos eorumque descendentes ibidem subjacere irregularitati juris communis ac indigere dispensatione, ut ad tonsuram et ordines promoveantur.

Hisce expositis judicium de consuetudine contraria, sicubi existere putatur, sapientibus et præ reliquis Episcopis iisque quorum interest, relinquo. Pro illa forsan militare potest, quod decisiones sint tantum particulares et de abolitione consuetudinum in eis ne verbulum quidem occurrat. Attamen hoc concedendum omnino erit, mentem S. Congregationis Cardinalium esse, ut ubicumque hæreticis conversis eorumque discendentibus, si ad ordinationem accedunt, dispensatio concedatur, eamque etiam ea de causa ubique esse consulendam, ut detestatio hæresis semper habeatur præ oculis et indifferentiæ religiosæ quam maxime præcaveatur.

IV. *Quomodo tollitur hæc irregularitas?*—Repono brevi:

[1] Coll. Lacens Tom. IV. p. 218, 219.

[2] Lehmkuhl n. 1011. *Zitelli* app. jus. eccl. p. 349.

[3] Responsum additum est in Analectis.

1. Numquam cessat per emendationem aut loci mutationem.[1]

2. Irregularitas ex judicis sententia, crimen hæresis declaratoria, cessat, si per aliam sententiam prior illa revocatur.[2]

3. Irregularitas, quæ venit ex crimine parentum, tollitur per ingressum in religionem. Ita S. Alph. [3] cum Salm. et Cornejo.

4. Omnis irregularitas ex hæresi tollitur ex dispensatione Summi Pontificis. Ex facultate delegata dispensare possunt:

a) Episcopi et Vicarii apostolici, qui habent formulam primam S. Congr. de Prop. Fide. vi cujus n. 2. eis competit facultas dispensandi in quibuscumque irregularitatibus, non autem Episcopi Germaniæ vi formulæ tertiæ eis concessæ; possunt tamen hi nunc dispensare in hac irregularitate ex facultate eis a Summo Pontifice ad quinquennium die 5. Dec. 1890 concessa.

b) Regulares, communicationem privilegiorum habentes, de quibus conferri potest S. Alph. l. c. et præsertim Bordonus: Opera juridico-regularia et moralia. Lugduni 1665. vol. II. Resolut. 11. n. 10. 11. 16. 42–51.

5. Episcopus vel Superior conscius irregularitatis, in qua dispensare et dispensationis causam habere præsumi potest, si admittit talem ad ordines suscipiendos, censendus est dispensasse, quia non debet præsumi voluisse peccare.[4]

Denique noto, dicta de hæreticis conversis deque descendentibus hæreticorum minime applicari posse de conversis ex gentilismo vel judaismo, neque de eorum descendentibus, qui non sunt irregulares, nisi forsan qua neophyti ante probationem ad arbitrium Episcopi factam.[5]

Jos. Putzer, C. SS. R.

[1] Lehmkuhl n. 1011. 1028. Suarez Disp. 48. Sect. II. n. 5.

[2] S. Alph. vii. 363.

[3] ib.

[4] La Croix lib. vii. n. 463. Castropalaus Pars vi. Punctum vii. n. 18.

[5] Bened. xiv. de syn. diœc. lib. xii. c. 4–6.

THE CHURCH AND THE IRISH LANGUAGE.

Geschichte der Katholischen Kirche in Irland. A. Bellesheim. Vol's. I, II, III.—1890 & '91.

THE recent discussions concerning nationalism in the Church have called forth various expressions in regard to the value of a people's language as a practical factor in religion. It must be quite apparent to the unprejudiced observer of public movements that the difficulties arising from the migration of a considerable number of persons into lands which have settled customs, laws and a common language as the recognized medium of general communication, cannot be removed by radical measures or at once. In the matter of patriotism people are apt to exaggerate their claims, which rest much more upon feelings than upon reasons. Where actual war does not determine the predominance of one claim over the other the question is usually and probably best resolved by the Darwinian process, that is, "survival of the fittest" with proper regard to "*natural* selection" which latter somewhat hastens a process otherwise slow. That the latter process is endorsed by Catholic authority—so far as Catholic authority can be said to endorse anything of the kind—has been lately demonstrated by the manner in which Leo XIII received the much talked-of Cahensly-memorial.

However in speaking here of the Irish language we are not concerned with this particular aspect of the question. The people who still use that language happily do not make it a bone of contention with ecclesiastical superiors. They have learnt, through times of dire persecution, to forego many of the privileges connected with their faith and not to hesitate in accepting the sure blessings of the Catholic Church on account of the unfamiliar language in which

they may accidentally reach them. In this sense it is perfectly true that the faith of Ireland's people was long ago merged with their nationality, and that the martyrdom suffered by their ancestors for generations past gave to their patriotism a sacred character.[1]

Of late years efforts have been made, not altogether unsuccessfully it seems, to alienate the Irish people from their attachment to the Catholic Church by persuading them that Rome is hostile to their national aspirations and interests. One phase of this anti-catholic movement is the attempt to show that the Roman authorities, centuries ago, sought to weaken the national consciousness of the Irish race by suppressing its mother-tongue.[2] Thus the odium which evidently belongs to the proselytizing efforts of Protestant England during more than two centuries is shifted upon the Church who, when Ireland was in chains and hunted down and deprived of the rights of common humanity, stood like a careful mother beside her wounded child, guarding as far as lay in her power its temporal as well as

[1] "The fire of persecution," says Myles O'Reilly, "surely but slowly fused into a common nationality all Irish Catholics of the various races which had so long remained separated. . . . Out of the furnace of persecution there arose a new nationality for Ireland, composed of Irish Catholics." *Memoirs of the Irish Martyrs.* Pref. p. 7.

[2] Thus a non-catholic writer in the *Independent* (April 6th of the present year), speaking of Keating's lately published "Three Shafts of Death" in the Irish language, says: "Every Roman Catholic dignitary in Ireland has cause to blush crimson with shame as soon as his eyes rest on this volume, for it tells its plain tale of Vatican aversion to everything in the shape of Irish nationalism. . . The way the spiritual wants of the Irish-speaking population of Ireland have been neglected by the Roman Catholic Church is one of the most shocking things in the history of modern Christianity." The writer then gives what he considers proof of the "neglect or rather disdain of the Irish language" which the Catholic authorities have always shown towards a tongue possessing a most unique and interesting literature.

In a later issue of the same paper (July 2) we have a similar tirade stating that the Roman Catholic Church "desired the extinction of the language the people of Ireland had spoken for thousands of years;" and that "the Vatican had long before (1676) wished for its extinction."

its eternal interests. Not only has the Church done nothing at any time to prejudice the cultivation of the Irish language but she has largely contributed to its preservation. This is no cant or national vanity but the plainest evidence of historical fact. And in saying it we do not take into account merely the zeal of men of science among the Catholic Clergy and laity, who, especially in late years, have done so much to edit and interpret the literary monuments of the ancient Gaelic tongue in order to preserve the hallowed language for posterity—but we speak here mainly of the Irish speech preserved, as a living element, among the people and that largely through the fostering care of the ecclesiastical authorities who maintained its use among the clergy in church and school under the most adverse opposition of religious and national bigotry, whose abettors saw in the preservation of the Irish tongue one of the strongholds of the Irish faith, which was the faith of the Catholic Church. No reader of Irish history need be reminded of how the policy of anti-catholic England has moved for more than two and a half centuries upon the lines of a system of education, the object of which was to undo slowly but surely both the religious and the national autonomy of the Irish people. The pronounced sentiment of the protestant rulers was, for a long time, to deprive their victims of any means of education; and the motto which characterized the political wisdom of England's warfare against Ireland was up to our own generation: To make Irishmen slaves we must first make them ignorant. [1]

[1] Edmund Burke, probably the first political philosopher in his day, whose honesty has never been questioned by any of his countrymen, writes to Sir Hercules Langarishe, Bart. M. P. (1792) in reference to this policy: "The declared object of the Penal Laws was to reduce the Catholic people of Ireland to a miserable populace without property, without estimation, without education. . . . The Penal code was a complete system, full of coherence and consistency, well digested in all its parts. It was a machine of wise and elaborate contrivances and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted

From the time of the English invasion in 1172 to the first relaxation of the Penal Code in 1778 the educational interests of Ireland were subject to various hostile and more or less destructive influences. Even after the partial repeal of the Penal Code in 1793 we find still the law which forbids Catholics to teach school, unless they took the oath [1] by which they practically abjured both their religious and national independence.

According to a report of Archbishop Mathews of Dublin to the Propaganda, made in 1623, Catholics were not only forbidden to teach either in public or in private, but, to use his own words, "every means by which Catholic youth could receive an education have been shut off, and heavy fines and vigorous prosecution make it impossible for Catholic teachers to remain in the land." [2]

The want of education in their native tongue would of itself have done much towards destroying the vitality of the Irish language, if it had not been "proscribed for ages from the court, the bar and the city." (Pref. to Donlevy's Irish Catech. Third edit. p. XII.) Another writer of that time, in an official letter to the Propaganda, tells us that the law not only prohibited Catholic books, which, when found, were to be burnt, but it forbade printing to Irishmen.[3] It appears that there were actually no Catholic books printed on the island in the native language during the seventeenth century and that all Irish books which were printed came from the Catholic Universities of the Conti-

ingenuity of man. . . . A regular series of operations were carried on, particularly from Chichester's time, in the ordinary courts of justice, and by special commissions and inquisitions, first under pretence of tenures, and then of titles in the crown, *for the purpose of the total extirpation of the interest of the natives* in their own soil." *Historical notice of the Penal Laws* against Roman Catholics. R. R. Madden, p. 21.

[1] 13th & 14th Geo. III, c. 35. Op. cit. 23.

[2] Vd. Bellesh. vol. II, 306, who says that this report from an eye-witness corresponds exactly with the state-papers of that period.

[3] Moran. Spicil. II, 72: Relatio rerum quarundam notabilium quæ contigerunt in Missione Hibernica Societ. Jesu 1641–1650, Cited from Bellesheim vol. II, 523.

nent.[1] It is very true that Elizabeth sent over in 1571 a fount of Irish types for proselytizing purposes, but we are told that "they were seldom used," (Third Edit. of Donlevy l. cit. XVIII,) and the action seems to imply that there existed no printing press in Ireland for the native language. Surely an abnormal condition for a people the bulk of whom must have used the Irish language almost exclusively and who were proverbially fond of letters.

But what the Irish people could not do at home for the preservation of their native tongue was effected through that union with their Catholic brethren abroad which is an essential mark of the Church of Christ. Moved by troubles of the Irish people which made the training of a native clergy in the island almost an impossibility, Gregory XIII had determined to found at Rome an Irish College. The plan was carried out by Urban VIII. How much this pontiff did materially to relieve the people of Ireland amidst their struggles is well known and has even been made a charge as if he had fostered rebellion against the English government by his subsidies of money and vessels. That the policy of Urbán was that of the soverign pontiffs during all the ages of persecution for the faith in Ireland is forever recorded upon the tombs of Irish refugees in the Holy City from the O'Neills and O'Donels buried in the Franciscan Church on the Janiculum, to the last immortal hero of Ireland's sad days Daniel O'Connell whose heart is kept in *S. Agata alla Suburra* close to the Irish College.

That the Irish language could not have been neglected here stands to reason. The students hoped to go back to their native island and minister to and instruct their people,

[1] We learn from Canon Ulick Bourke's Memoir of the Most Rev. James O'Gallagher, that the sermons of the latter were published in Dublin in 1736. The work was printed in the modern Roman letter and a second edition appeared in 1740. Dr. Gallagher's example of printing Irish according to sound was followed, says the same author, by ecclesiastics in Connaught who edited catechisms in the native tongue. *Sermons in Irish-Gaelic by the Most Rev. James O'Gallagher, Bishop of Raphoe. Dublin* 1877. *p. lvi.*

which was, of course, to be done in their own language. Bishop French of Ferns writes in 1653 to the Propaganda asking the authorities to transmit the usual faculties for the Irish priests immediately after their ordination and to give them letters of recommendation on the way and to see that the expenses of their journey be paid beforehand. There appear to have been plenty of candidates ready to devote themselves to the perilous mission.

Not long after this we find an Irish press at Rome connected with the office of the Propaganda. Apparently the first book printed upon it in Gaelic characters is the *Lucerna Fidelium . . . seu Fasciculus de Doctrina Christiana.* The author was Fr. Francis Molloy an Irish Franciscan from Meath. The book was intended not only as a means to keep alive the faith among the people of the island who were deprived of every other means of instruction, but also for the multitude of Irish soldiers and sailors who, driven from home, had enlisted in the foreign service and whom the Propaganda had placed under the special care of the Capuchin Fathers at Rome. The *Lucerna* was certainly not the only book in Irish which issued from the Roman press. Reprints of excellent works in that language which came from other European presses, seem to have been made here. Thus we have a second edition of Fr. Bonaventura O'Heosa's work on Christian doctrine published in Rome in 1707.[1] Indeed, even if we had no other specimens of such books from the Propaganda press in Rome, we must keep in mind that distinctively Irish colleges existed in nearly every Catholic centre of Europe where the native language was no doubt cultivated, because their object was to train priests for the perilous mission at home, which promised nothing but death or prolonged martyrdom. These students were, as we would suppose,

[1] Fr. O'Heosa's book was originally published in 1608 at Louvain where the author, a native of Ulster, was professor at this time. We find also mentioned two reprints made at Antwerp in 1611 and 1616. The Roman edition, called on the title page *the second* was published by Fr. Philip Maguire, O. M.

required to know the Gaelic language, since only thus could they be thoroughly efficient workers among their people. There were Irish Colleges in Salamanca, Sevilla, Compostella, Lisbon, Douai, Louvain and Antwerp, not to speak of the seminaries of the Irish Dominicans, Franciscans, and Capuchins in various other places. Several of these Colleges had, like Rome, their own printing-presses, where Irish books were printed, principal among which were Louvain, Paris, Antwerp. Some printed the Irish in Roman characters which was more easily read by those who had to acquire a knowledge of the language and were not accustomed to the old forms.

These Colleges were under the jurisdiction and in constant communication with the Propaganda at Rome. They all labored for the one object, namely: the preservation of the ancient faith in Ireland, which they could hardly effect unless they were familiar with the language of the people. Quite in accordance with this are the statutes of a Synod secretly held in the Province of Tuam at this date, that is, between January 8 and 11 of 1660. One of the decrees expressly states that all those who are preparing for the priesthood must be made to acquire a knowledge, in *speaking and writing*, of the Irish tongue. The Decrees were sent to the Propaganda and were of course intended for the students of the Irish Colleges abroad.

The ecclesiastical superiors of Tuam were anxious about the preservation of the Irish language. Among those who presided at the above mentioned Synod (there being no bishop present) was the Vicar General of Tuam, a Doctor Dooly (Dulius). One of the books printed at this time, in Irish characters, and treating of the Christian doctrine is from his own pen. It was published without date or name of place. There exists a reprint from the Louvain-press, dated 1728. Of this work a recent Irish scholar says: "This anonymous summary, which escaped the notice of Harris, O'Reilly, Anderson, etc., is an octavo volume of

sixty-four pages closely printed in Irish characters only, and appears to have been first published in 1664. The Censor states that it was written Auctore R. Adm. ac Sapientiss. D. D. J. D. V. G. T. S. T. D. etc., initials which may be safely deciphered as Reverendo Admodum ac Sapientissimo Domino, D. Joanne (?) 'Dŏwley, Vicario Generali Tuamensi, Sacræ Theologiæ Doctore &c. This Dr. Dowley was titular abbot of Kilmanagh, in the county Kilkenny, attended the famous synod of Jamestown in 1650 as Proctor of the Clergy of Tuam, and as Vicar-General of Tuam presided at a synod of that province in 1660 and subscribed its decrees, still preserved in MS. (*penes me*)."[2] The same writer fully recognizing how much the Catholic Church has done to second and stimulate the efforts of Irishmen abroad and at home for the preservation of their ancient tongue, says: "*While the presses of Louvain, Rome, and Paris were thus contributing to perpetuate our language and instruct our people, the persecuted Catholics of Ireland had not at home a letter of Irish type within their reach, even if they could have dared to use it.*"[3]

How continually and with what anxious care Rome promoted the interests of the Irish students at the different Colleges in Europe, throughout the entire period of the persecution, is patent from the many documents, transcripts from the Public Record offices, from the state archives of the various countries and from the correspondence between the Propaganda and the Irish Colleges which are preserved in the Vatican library. Many of these have been only recently examined with great care by Dr. Bellesheim and are given in the Appendix of the scholarly work which we have placed at the head of this paper. Thus Gregory XIII writes to the authorities of the University at Douai commending to them in a special manner the Irish students. Various letters to the same effect are addressed to the

[1] Bellesheim calls him James.

[2] Dr. Donlevy's Catechism Third Edition Pref xv.

[3] Loc. cit.

courts of France, Spain and Austria by the Pontifical Secretaries of State or the Secretary of the Propaganda. An address of Urban VIII to Louis XIII on this subject is especially touching.

Truly England's long continued and relentless policy of suppression which affected the inmost relations of the Irish race has gradually brought about a change and the Gaelic tongue is no longer, as once, the language of Ireland. Still wherever it has been preserved there ecclesiastical legislation seems to have provided for the instruction in the Irish tongue. Thus Tuam has remained true to her ancient tradition. The decrees of the Provincial Council (III) held in 1858 repeat the old canon that the people be instructed in the Irish language.[1]

Nor was this guardianship in behalf of the ancient language exercised in Ireland alone, but in other countries also where the bulk of the emigrants made use principally of the Gaelic language. Thus in America, (Nova Scotia), we have similar ecclesiastical ordinances prescribing that not only the preaching in the churches but the christian doctrine in the schools be inculcated in that tongue.[2]

Certainly the object which the Church had in view so far as she protected the maintenance of the old vernacular was

[1] Conc. Prov. Tuamens. III, a. 1858. Cap. IX, 4. "Neminem latet, avitam hanc linguam. . . . medium esse supra omnia efficacissimum, quo fidelium corda demulceri, et ad pietatem virtutemque incendi et a vitiis erroribusque retrahi validissime possunt.

"Juventus sola patriæ linguam ignorare incipit. Quidam haud modicum adlaboraverunt, ut libri devoti in lingua nostra ederentur, et absque magno dispendio ubique divulgarentur; ex quo labore haud parum fructus dimanasse in comperto est.

In manibus sacerdotum est sors antiquæ et pluribus nominibus venerandæ linguæ nostræ. Agite itaque vos, o sacerdotes nostri, bonoque animo contendite ut in parochiis ubi lingua hibernica viget, in singulis scholis, classis in ea instituatur, cui juvenes omnes interesse debent."

[2] Conc. Prov. Halifaxiens. I, a. 1857. IX, n. 4. "Non solum in ecclesiis, *sed etiam in scholis* doctrina christiana pueris edoceatur tum a sacerdote tum ab aliis ab illo probatis. Pro hac provincia, auctoritate hujus Synodi praeparatur triplex catechismus in Anglo scilicet et Gallico sermone, necnon in lingua Celtica, et obtenta venia S. Congr. cui Catechismi exemplar submittatur."

not a preference of one language over another. But she gauged in each case the value of the language as a potent means for the preservation of the faith. Hence the ecclesiastical laws which we have mentioned not only provide for the preaching in that language, but also for the teaching of it in the schools. "Neminem latet" say the Fathers of the above cited Council "avitam hanc linguam medium esse supra omnia efficacissimum, quo fidelium corda demulceri et ad pietatem virtutemque incendi, et a vitiis erroribusque retrahi validissime possunt." The influence which the maternal language has upon the child's heart must not be underrated in christian education. The truths of religion taught through the Catechism take deeper root if they are kept associated with the first impressions which the child has received concerning God and its moral obligations in the sounds of the mother-tongue. In the case of the Irish language we have the religious sentiment perhaps more strongly entwined with its native sounds than in that of any other living tongue. It was at one time so to say the only ground which was exclusively their own and upon which they could conceal themselves from the prying eyes of the persecutors who accounted nothing sacred which belonged to an Irish Catholic. In the Gaelic tongue the people had learnt the faith and through it they preserved that same faith. "Lingua illa, in qua beatissimi apostoli nostri, eorumque sancti successores verbum fidei patribus nostris prædicaverunt; et per quam, sæviente inaudita persecutione eadem fides sine ruga et sine macula ad nos usque transmissa fuit."[1]

Surely it is not incumbent upon the Church to labor for the preservation of any language as such. Her domain is that of faith. To teach the people their religion she would have the clergy employ the tongue which the people speak and can understand; for the rest her counsel is of peace and harmony among the nations that flock to her as the centre of truth and Catholic Doctrine. In the case of the Irish

[1] Conc. supra, cit.

language, far from showing indifference towards its preservation, she appears to have gone out of her way in offering means for its cultivation at a time when it seemed doomed to total extinction in its own home: "For a far longer period than that which here sufficed to blend the Romans with the nation of the Gauls, to which nation they were of all others the most adverse, the Protestants settled in Ireland considered themselves in no other light than that of a Colonial garrison to keep the natives of Ireland in subjection to the other state of Great Britain, the whole spirit of the English settlement in Ireland was that of the least merciful of conquerors." [1] No language could have withstood this forced amalgamation but for the influence of the religion which found in the native tongue one of the strongest bulwarks against Protestant aggression. Rome has never neglected such means in her mission to teach all the nations. The Propaganda itself with its enormous facilities to administer to the spiritual and often to the temporal needs of every race, constantly equipping her missionaries and sending them to the farthest parts of the world, gives the lie to those who speak of "her neglect of the races." Rome is the mother of children speaking many tongues but of one heart and of one faith. Her lessons of faith are the same to all, but so is also her charity without distinction. And when the exile hunted the earth over comes to her for refuge, she clasps him to her bosom; she gives him a resting place and an honored grave and in her eternal walls his name remains in hallowed memory. Beautifully has one of Ireland's sons portrayed this regarding his own kinsmen buried beside the apostles.

> Within Saint Peter's fane, that kindly hearth,
> Where exiles crowned their earthly loads downcast,
> Sad Ulster's Princes find their rest at last,
> Their home the holiest spot, save one, on earth . . .
> Sleep where the Apostle slept, Tyrconnel and Tyrone! [2]

[1] Edm. Burke's letter cited above.

[2] Aubrey de Vere. *Urbs Roma.*

LETTERS TO A RELIGIOUS, ON ART.

VIII.

YOU remember how in the beginning of these letters I insisted that, apart from the knowledge of technique and of the general principles which govern facial expression, you would require *practice* in the imitation of good models.

Practice here means more, however, than cultivating the eye and hand to catch outlines and shades of the model. The interior eye must be trained as well, for there are certain qualities in your model which could never be rightly assimilated, much less reproduced unless by that exquisite sensitiveness which knows how to direct the eye and the hand in the imitation on canvas of those higher spiritual qualities which are the gifts and marks of choicest and inspired souls. These traits of the noblest types of the human countenance, being seen, can of course be portrayed. But, not only does the artist who would effectually do so, require a delicate sense of their existence, but this sense must be schooled and its action regulated so as to be sure and safe from those subtle influences which may enter to divert or mar its effects.

In speaking of qualities of the soul, inasmuch as they become the subject of the artist's pencil, I understand certain traits of countenance distinct from and superior to those expressions of feeling and passion, which, as we have seen, imprint a character upon the face whenever they become habitual. This latter beauty or peculiarity of character is upon the face in sleep as well as at other times; but the beauty of soul concerning which I speak here is visible only in *action*. The look of peace on the face in the forgetfulness of a tranquil slumber differs from the peace which shines forth from the countenance wrapt in grateful adoration. In a picture one speaks to us like the written word which

soothes, the other has the touching power of the human voice which persuades and makes us trustful in the consciousness of actual sympathy.

Perhaps you will ask: How can this quality, which is altogether spiritual, be represented at all in painting?—There are indeed some philosophers like Lavater, who hold that it is impossible either to paint or to describe a sublime countenance which not only moves but also exalts the beholder; they say that such a countenance can only be felt.

It seems to me that the great physiognomist, whom others have followed, was not quite accurate in his expression nor right in his sentiment when he made the assertion which would give point to your doubt. For, to say that a sublime countenance can be *felt*, is to say that we can become conscious of that lofty quality which so renders it, through *some sense* of ours. But the sense through which a countenance speaks to our souls is surely the eye. If then the eye can perceive this quality, there must be some material or tangible change of form by which it appeals to the sense of sight. No matter how delicate and refined may be the transition of light and shade or the change of outline, it must be measurable and imitable. No doubt the full effects of these modifications in the material form cannot always be reproduced even by the most skilful management of pencil and paint. The light of a diamond is measurable, but it is too brilliant for the artist to reproduce exactly. Nevertheless dull paint, less white than flake, will imitate nigh unto deception the colorless gem which is purer than purest white. It is the privilege and power of art that it can suggest with unmistakable directness what it cannot otherwise express by the literal imitating of the material modifications of its subject. If it can combine its forces of line and coloring so as to draw the soul of the spectator to an elevated plane where all lower feelings are eliminated by the contrast, and if it does this by the representation of what is beautiful and true, so as to exclude unreality, then it has accomplished its purpose

of picturing soul quality. But the countenance must *positively* suggest these inner and higher qualities.

This then is the problem which the painter of that ideal beauty in which the soul's noblest lines are portrayed, has to solve. That it can be done is not only proved by the fact that we are capable of reading such qualities out of a face, but it is also demonstrated by the achievements of those master-painters, whose works have become immortal simply because they breathe forth that which cannot change or die in the course of changing generations, namely the spiritual nature of man.

But you are impatient to know by what trick of the artist's profession you may attain this secret of noblest expression so as to make it a permanent quality of your work, through practice. Be not disappointed if I say you can attain this secret of expression only in so far as you have impressed it on your own soul. There it must first be worked out so as to develop that spiritual sense which perceives a kindred spirit outside of itself and which by a subtle influence upon our physical organs directs the movement of the hand and the judgment of the eye so as to produce what is in harmony with the feelings whence our ideals take shape. This is the practice which I would recommend to you in conjunction with your art. It is the training of that element which alone can give complete effect to the mechanical skill of painting as a handicraft, and to the knowledge of anatomy by which we carefully note the minutest changes of the features and the play of the muscle, and finally to the judgment which harmonizes the parts of a picture whether in respect to historic truth or in the combination of color and pose. Remember I do not here gainsay what I have above asserted, namely that these spiritual emotions are discernible by the outward senses and therefore subject to those rules which regulate drawing and coloring. But I believe a painter cannot ordinarily and habitually perceive or reproduce the changes which they effect in the counte-

nance, because of their extreme delicacy; and the only way in which he may attain this sensitive perception is by the cultivation of such qualities in his own soul. All this is in a manner independent of technical skill.

We have the same phenomena in other arts, such as music or oratory. Here the spiritual beauty of a theme is frequently brought out independent of the mere form. The wandering minstrel, self-trained and without knowledge of rule, often throws into the natural harmony of his lute-strings a depth and reality of feeling which touches our highest emotions. A speaker may stir our hearts to noblest resolves by the merest sincerity of his appeal and without the silver tongue and regardless of the rules of rhetoric. So it is in painting. The earnestness, the purity, the true unselfishness of purpose somehow come out of the soul and manage the hand, and through it the pencil or brush so as to be stamped upon the canvas. And when thus through the action of certain emotions or soul qualities which are pictured, others of a kindred nature are set vibrating in the beholder, there arises a harmony in the feelings which have their principal motive in the picture, and hence in the artist who thus knows to communicate his own high motives through the medium of his art.

Some such effects do we experience in looking with chastened eyes upon the angelic faces from Fra Angelico's hand; although the figures are very imperfect in many other respects and would call for strong criticism from any pupil in most of our schools of design. Raphael's early pictures, too, although they deal with love scenes and the like are singularly chaste and elevating, for the flattery of fame and the sensual air which pervaded the palaces of his princely patrons had not yet taken hold of the guileless pupil of Perugino. With less of the classical style which afterwards characterized the grand works of Raphael, his earlier productions have something of a chaste simplicity about them which makes such productions as the "Dream

of the Knight" far more inspiring than the Madonnas in whom we recognize the face of the "Fornarina."

It is true that art-critics do not always take account of this element of spiritual beauty. Rationalism or materialism which looks upon the soul as simply a higher kind of instinct by which man differs from the brute, has its influence also in the world of art. It is said of humility as a virtue, that to understand it, one must, at least in part, possess it, and that those who are high-minded and worldly will always consider it folly or disgrace. It is the same with the spiritual element in life. Those who do not understand it, will easily set it aside, considering the perception and imitation of purely classical beauty, together with the power of invention, as the highest prerogative of true genius, because it is capable of engaging the imagination and of pleasing the senses of the beholder.

I saw a picture once, by Angelo.
"Unfinished" said the critic, "done in youth". . . .
He was informed and doubtless it was so.
And yet I let an hour of dreaming go
The way of all time, touched to tears and ruth
(Passion and joy, the prick of conscience' tooth)
Before that careworn Christ's divine soft glow.
The painter's yearning with an unsure hand
Had moved me more than might his master days ;
He seemed to speak like one whose Mecca land
Is first beheld, tho' faint and far the ways ;
Who may not then his shaken voice command,
Yet trembles forth a word of prayer and praise.

TITULARS IN OCTOBER.

1. GUARDIAN ANGELS (OCTOBER 2d).

Oct. 2, Dupl. 1. cl. cum oct. de qua fit 3. et in calend. commun. 7. Octob. et reliq. dieb. com. except. 4. Octob. Ex die Octava movend. S. Dion. in 11. Octob. et *pro Clero Romano* in 12. Octob. unde ulterius transferend. S. Franc. in 12. Octob.

2. HOLY ROSARY (OCTOBER 4th).

Oct. 4, Dupl. 1. cl. cum oct. de qua 7. Octob. et com. reliq. dieb. *pro Clero Romano* in die Octava nihil de ea ob fest. Maternit.

3. ST. FRANCIS OF ASSISI (OCTOBER 4th).

Fest. SS. Rosar. celebr. 5. et *pro Clero Romano* 12. Octob.

Oct. 4, Dupl. 1. cl. com. Dom. De Octav. nihil 5. Octob. sed celebr. 7. Octob. *Pro Clero Romano* ex die Octava movend. fest. Matern. in 21. Octob.

4. ST. BRUNO (OCTOBER 6th).

Fit de Octava 7. et 12. Octob. in Calend. commun. et ex die Octava perpet. movetur S. Eduard. in 21. Octob.

5. ST. DENNIS (OCTOBER 9th).

Socii S. Dionys. figendi 11. et *pro Clero Romano* 12. Octob.

Oct. 9, Dupl. 1. cl. cum oct. quæ commem. singul. dieb. *Pro Clero Romano* ulterius movend. S. Francisc. in 21. et B. Victor in 23 Octob.

6. ST. FRANCIS BORGIA (OCTOBER 10th).

Oct. 10, Dupl. 1. cl. cum oct. de qua in Calend. commun. fit 12. et 16. Octob. Ex die Octavo pro utroq. Calend. perpet. movend. S. Hedwig. in 21. Octob.

7. MATERNITY OF THE B. V. MARY (OCTOBER 11th).

(*For dioceses only that follow the Roman Ordo*).

Oct. 11, Dupl. 1. cl. cum oct. quæ quotid. commemor. usq. ad 18. ubi de ea fit ut simplex ob fest. S. Lucæ.

8. ST. EDWARD (OCTOBER 13th).

Oct. 13, Dupl. 1. cl. cum oct. de qua in Calend. commun. fit 16. Octob. et quæ aliter commemor. except. 18. Octob. Ex die Octava movend. permanent. S. Joan. in 21. Octob.

9. ST. TERESA (OCTOBER 15th).

Oct. 15, Dupl. 1. cl. cum oct. de qua fit 16. Octob. (in Calend. commun.) et 21. Octob. reliq. dieb. except. 18. commemor. et de die Octava fit 22. Octob.

10. ST. GALL (OCTOBER 16th).

Pro Clero Romano B. Victor figend. 21. Octob.

Oct. 16, Dupl. 1. cl. de Abbat. cum oct. de qua fit 21. Octob. (in Calend. commun.) et 22. De ea nihil 18. Octob. Ex die Octava *pro Clero Romano* perpet. movend. SS. Redempt. in 27. Octob.

11. ST. HEDWIGIS (OCTOBER 17th).

Oct. 17, Dupl. 1. cl. cum oct. de qua nihil 18. Octob. sed de qua fit 21. 22. et pro Calend. commun. 23. Oct. Ex die Octava transferend. perpet. S. Raphael in 25. et *pro Clero Romano* in 27. Octob.

12. ST. LUKE (OCTOBER 18th).

Oct. 18, Dupl. 1. cl. com. Dom. De. Oct. fit 21. 22. et pro Calend. commun. 23. Octob. Ex die Octavo *pro Clero Romano* perpet. movend. S. Bonifac. in 27. Octob.

13. MATERNITY OF THE B. V. MARY (OCTOBER 18th).

(*See Eccl. Rev.* 1890.)

Fest. S. Luc. transferend. in 21. Oct.

Oct. 18, Dupl. 1. cl. com. Dom. De Octava fit 22. et pro Calend. commun. 23. Octob. In die Octava *pro Clero Romano* de S. Bonifac. fit ut simplex.

14. ST. WENDELIN (OCTOBER 20th).

Fest. S. Joan. figend. 21. Octob. pro utroq. Calend.

Oct. 20, Dupl. 1. cl. cum oct. de qua fit 22. et pro Calend. commun. 23. et 26. Octob. Octava celebr. cum com. Vig.

15. ST. RAPHAEL (OCTOBER 24th).

Oct. 24, Dupl. 1. cl. cum oct. qua de fit 26 pro Calend. commun. et pro utroq. 27. Ex die Octava *pro Clero Romano* perpet. movend. S. Siric. in 3. Nov.

16. SS. SIMON AND JUDE (OCTOBER 28th).

Oct. 28, Dupl. 1. cl. cum oct. de qua fit 29. 30. et pro Calend. commun. 31. Octob. nihil vero 1. Nov. sed commemor. 31. Octob. pro Clero Romano et 2. et 3. Nov. Ex die Octava pro utroq. Clero movend. perpet. S. Carolus in 5. Nov.

17. ST. SIMON (OCTOBER 28).

S.' Judas locandus ut Dupl. 2. cl. 29. Octob. Quoad officium S. Simonis Vd. De Herdt. III, 108.

H. GABRIELS.

CONFERENCE.

Missa cantata bis in eodem die.

According to the decree given below it is certain that the mass of the same saint cannot be sung more than once on the same day unless by special Indult from the Holy See. This refers of course also to the feast on which the Church celebrates some mystery. The S. Congregation of Rites had repeatedly declared this. Among the many decisions which have been rendered in this sense, two may be especially mentioned viz., the Decree *in Astensi* (3 Aug. 1652) and the one *in Mediolanen.* (3 Aug. 1652.)[1] A later decision however caused some doubt as to the right interpretation. It was the one given *in Gadicen.* (26 Aug. 1752)[2] which permitted the celebration of the "missa cantata" several times

[1] Gardellini n. 1645 and 1647.

[2] Gardellini n. 4227.

on the same day in honor of the same saint. But according to the recent decision of Aug. 23, 1890 it would appear that the case quoted *in Gadicen.* was simply an indult which only confirms the general rule. The intrinsic reason of all these decisions seems identical with that which forbids the exposition of several devotional pictures of the same saint in one Church. The decision to which we refer was addressed to the Archbishop of Naples and reads: "Firma ecclesiastica liturgiæ regula est, ab hac S. R. Congr. continenter inculcata, in una eademque ecclesia, eoque magis in uno eodemque altari, duas pluresve depictas tabulas aut statuas, unum eundemque cœlitem referentes, vel si agatur de SS. Virgine, Deiparam referentes sub uno eodemque titulo invocatam, publicæ venerationi exponi non posse."

The following limitations in the case which we take from the *Ephemerides liturgicæ*, Vol. II., 729 and Vol. III., '89, are worthy of note.

1. The decision does not seem to include churches where there are two distinct bodies of clergy administering to two separate congregations.

2. It does not prevent the celebration of one or more *missæ cantatæ* either votive or *de requie* or *pro sponsis* besides that *de festo.*

J. P.

DUBIUM.

Plura vulgata fuere Decreta quæ prohibent ne missa de eodem festo, eadem die et in eadem ecclesia bis cantetur: et recentiori in Zacathecas diei 18 Mart. 1874 ad quæsitum: "Nulla ratione nullisque in circumstantiis licetne cantare duas missas de eodem festo in ipsa die, absque gratia speciali et expressa S. Sedis?" Responsum fuit: *Negative* juxta decretum in Asten. 13 Aug. 1652[1] et in Mediolan. 3 Aug. 1652. Quum nihilominus aliud extet Decretum in Gadicen.

[1] This must be an error of the amanuensis and should be Aug. 3. 1652.

diei 26 Aug. 1652 [1] ad 3. quod declarat ex circumstantia alicujus fundationis posse cantari duas missas de eodem festo, una die in eadem ecclesia, quæritur:

An in casu alicujus missæ fundatæ standum sit decreto in Gadicen. au alteri in Zacathecas ut illud habeat solummodo rationem indulti?

Decretum in Gadicen. haberi rationem Indulti.

Atque ita declarant et rescripserunt die 23 Aug. 1890.

C. Card. A. Masella, *S. R. C. Præf.*

Vinc. Nussi *Secret.*

ANALECTA.

IRREGULARITAS FILIORUM HÆRETICORUM.

Ex S. Rom. et Univ. Inquisitione.

ILLME ET RME DOMINE.

Supplicibus litteris Fulda datis die 21. augusti anni currentis Amplitudo Tua una cum aliis Episcopis ad ss. Reliquias S. Bonifatii congregatis, hæc postulata proponebat:

1. Scilicet ut declararetur, num et quatenus irregularitates, quibus subjacent hæretici eorumque descendentes, istis in regionibus, obtinere censendum esset; et quatenus affirmative,

2. Ut tum ordinationes absque harum irregularitatum dispensatione, a quopiam ex petentibus usque adhuc impertitæ, beneficio sanationis munirentur, tum ut cuivis ex ipsis super hujusmodi irregularitatibus dispensandi facultas in posterum impertiretur:

Re ad examen vocata in Congrne habita feria V loco IV die 24. Novembris p. p. Emi Dmi Cardinales una mecum Inquisitores Generales decreverunt:

Quoad 1um, Adfirmative; et hæreticos ad fidem catholicam conversos ac filios hæreticorum, qui in hæresi persistunt vel mortui sunt, ad

[1] Should be 1752.

primum et secundum gradum per lineam paternam, per maternam vero ad primum dumtaxat, esse irregulares etiam in Germania et in aliis locis, de quibus petitur, ideoque dispensatione indigere ut ad tonsuram et ordines promoveantur.

Quoad 2um, Ad præteritum quod spectat, supplicandum Ssmo. pro sanatione; quod spectat ad futurum supplicandum Ssmo. pro facultate dispensandi ad quinquennium, facta in singulis dispensationibus expressa mentione Apostolicæ delegationis.

Sequenti vero feria VI 5. decembris facta de his Ssmo. D. H. relatione, eadem Sanctitas Sua Emorum Patrum suffragium adprobare ac petitas gratias benigne concedere dignata est.

Quæ dum Amplit. Tuæ significo cum aliis Præsulibus Oratoribus communicanda, fausta quæque Tibi precor a Domino.

Romæ, die 14. Dec. 1890.

Amplitudinis Tuæ addictissimus in Domino.

R. Card. Monaco.

DECRETA S. SEDIS RECENTIA QUOAD MATRIMONIUM.

(*Continued*)

IV.

Immutationes inductæ in clausulis dispensationum matrimonialium et probatæ a SSmo D. N. Leone PP. XIII. in audientia diei 28 Aug. 1885.

1. In apostolicis Litteris quibus a Dataria Apostolica conceduntur dispensationes matrimoniales omittantur abhinc sequentes clausulæ: *a.* "Si veniam a te petierint humiliter." *b.* "Recepto prius ab eis juramento quod non sub spe facilius habendi dispensationem hujusmodi incestum vel adulterium hujusmodi non commiserint, quodque talia numquam deinceps committant neque committentibus præstabunt auxilium, favorem." *c.* "Peractis ab iis duabus sacramentalibus confessionibus."

2. In iisdem litteris tollantur sequentia verba: "Volumus quod si tu aliquid muneris aut præmii exigere aut oblatum recipere præsumpseris..., absolutio aut dispensatio nullius sit roboris aut momenti;" et dicatur: "vetito omnino ne aliquid muneris aut præmii exigere aut oblatum recipere præsumpseris."

3. Tollatur clausula: "dummodo in præfata separatione permanserint," et dicatur ejus vice: "remoto, quatenus adsit, scandalo, præsertim per separationem tempore tibi bene viso, si fieri potest."

4. Clausulæ: "si preces veritate niti repereris" substituatur hæc alia: "si vera sint exposita."

5. Ubi dicitur: "absolvat sive per se sive per alium in forma Ecclesiæ consueta," dicatur: "hac vice tantum sive per te sive per alium absolvas."

Ad hæc: Congregatio S. Officii fer. IV. die 4. Maji 1887 decrevit quoad facultatem dispensandi super impedimentis sive mixtæ religionis sive disparitatis cultus, esse demendam in formulis clausulam: "exceptis Italis de quibus non constat italicum domicilium omnino deseruisse."

(Ex Zitelli: De dispensationibus matrimonialibus. Romæ 1887, pag. 93, 94.)

V.

Habitatio unius mensis relate ad Matrimonium.

Beatissime Pater:

In deliberationibus quas de quæstionibus matrimonialibus habuerunt Patres Concilii Plenarii Baltimorensis Tertii, Beatitudinem Tuam censuerunt orandam, ut Apostolica Auctoritate pro Fœderatis Americæ Septemtrionalis Provinciis dignetur decernere, eos qui e sua diœcesi ad aliam transeunt, modo in hac per spatium unius saltem mensis commorati sunt, eo ipso, nulla facta inquisitione de animo manendi per majorem anni partem, censenos esse acquisiisse quasi-domicilium quod sufficiat ad matrimonium contrahendum, eosque subditos constituendos Episcopi ejusdem Diœcesis in ordine ad dispensationes ab impedimentis, si quæ obstant, obtinendas.

Rationes hujus petitionis sunt: 1. Gravia incommoda et anxietates ac molestiæ, quæ frequenter sacerdotibus oriuntur, si canonicæ præscriptiones de quasi-domicilio sint servandæ. 2. Periculum ne secus nupturientes, scandalo fidelium, magistratum civilem aut præconem sectæ acatholicæ adeant ad matrimonium contrahendum.

Beatitudinis Tuæ

Filius obedientissimus

Jacobus Gibbons

Arch. Balt. Deleg. Apost.

Sup. Un. Inq. fer. V. loco IV. die 6. Maji 1886 decrevit, Concilio Baltimorensi postulante, supplicandum Sanctissimo ut decernere dignetur in statibus Americæ Fœderatis se *conferentes e loco ubi viget Caput* TAMETSI in alium locum, dummodo ibi continuo commorati fuerunt per spatium saltem unius integri mensis et status sui libertatem uti juris est, comprovaberint, censendos esse ibidem habere quasi-domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per majorem anni partem.—Sanctissimus vero fer. IV. 12 die prædictum EE. PP. decretum suprema sua auctoritate ratum habere et confirmare dignatus est, contrariis quibuscumque non obstantibus.

(Conc. Plen. Balt. III. p. cix., Zitelli: Apparat. jur. eccli. Romæ 1886 p. 387. Nouv. Rev. Theol. xix. p. 469.)

VI.

De copula incestuosa.

Infandum incestus flagitium peculiari semper odio sancta Dei Ecclesia prosecuta est, et Summi Romani Pontifices statuerunt ut qui eo se maculare non erubuissent, si ad Apostolicam Sedem confugerent petendæ causa dispensationis super impedimentis matrimonium dirimentibus, eorum preces, nisi in eis de admisso scelere mentio facta esset, obreptionis et subreptionis vitii infectæ haberentur, atque ideo dispensatio esset invalida: idque ea sanctissima de causa cautum fuit, ut ab hoc gravissimo crimine Christifideles arcerentur.

Hanc S. Sedis mentem testantur tum alia documenta, tum decretum quod novissime supremum sanctæ romanæ et universalis Inquisitionis consilium, ipso adprobante Romano Pontifice, feria IV. die 1 Augusti 1866 tulit, quod est huiusmodi: "subreptitias esse et nullibi ac nullo modo valere dispensationes quæ sive directe ab Apostolica Sede sive ex pontificia delegatione super quibuscumque gradibus prohibitis consanguinitatis, affinitatis, cognationis spiritualis necnon et publicæ honestatis conceduntur, si sponsi ante earundem dispensationum executionem, sive ante sive post earum impetrationem incestus reatum patraverint: et vel interrogati vel etiam non interrogati, malitiose vel etiam ignoranter reticuerint copulam incestuosam inter eos initam, sive publice ea nota sit sive etiam occulta, vel reticuerint consilium et intentionem qua eandem copulam inierunt, ut dispensationem facilius assequerentur."

S. Pœnitentiaria vestigiis insistens supremæ Inquisitionis id ipsum die 20 Julii 1869 statuit.

Verum cum plurimi sacrorum Antistites, sive seorsum singuli sive conjunctim, S. Sedi retulerint, maxima ea de causa oriri incommodo cum ad matrimonialium dispensationum executionem proceditur, at hisce præsertim miseris temporibus in fidelium perniciem non rare vergere quod in eorum salutem sapienter indictum fuerat, Sanctissimus D. N. Leo, divina providentia Papa XIII., eorum postulationibus permotus, re diu et mature perpensa, et suffragio adhærens Eminentissimorum S. R. E. Cardinalium in universa Christiana republica una mecum inquisitorum generalium, hasce litteras omnibus locorum Ordinariis dandas jussit, quibus eis notum fieret, decretum superius latum S. romanæ et universalis Inquisitionis et S. Pœnitentiariæ, et quidquid in eundem sensum alias declaratum, statutum aut stylo Curiæ inductum fuerit, a se revocari, abrogari, nulliusque roboris imposterum fore decerni; simulque statui et declarari, dispensationes matrimoniales pothac concedendas, etiamsi copula incestuosa vel consilium et intentio per eam facilius dispensationem impetrandi reticita fuerint, validas futuras: contrariis quibuscumque etiam speciali mentione dignis minime obstantibus.

Dum tamen ob gravissima rationum monumenta, a pristino hac super re Sanctissimus Pater benigne recedendum ducit, mens ipsius est, ut nihil de horrore quem incestus crimen ingerere debet, ex fidelium mentibus detrahatur; imo vero summo studio excitandos vult animarum curatores aliosque quibus fovendæ inter Christifideles morum honestatis cura demandata est, ut prudenter quidem, prout rei natura postulat, efficaciter tamen elaborent huic facinori insectando et fidelibus ab eodem, propositis pœnis quibus obnoxii fiunt, deterrendis.

Datum Romæ ex cancellaria S. O. die 25 Junii 1885.

D. Card. Monaco.

VII.

De Benedictione Nuptiali.

In Congregatione generali S. R. et Univ. Inquisitionis habita coram Emis. et Rmis. DD. S. R. E. Cardinalibus in rebus fidei inquisitoribus generalibus, præhabito voto DD. Consultorum iidem Emi. ac Rmi. DD. decreverunt: "Benedictionem nuptialem quam exhibet

missale romanum *in Missa pro sponso et sponsa* semper impertiendam esse in matrimoniis catholicorum, infra tamen missæ celebrationem juxta rubricas, et extra tempus feriatum, omnibus illis conjugibus, qui eam in contrahendo matrimonio quacumque de causa non obtinuerint : etiamsi petant postquam diu jam in matrimonio vixerint, dummodo mulier, si vidua, benedictionem ipsam in aliis nuptiis non acceperit.... Insuper hortandos esse eosdem conjuges catholicos, qui benedictionem sui matrimonii non obtinuerint, ut eam primo quoquo tempore petant. Significando vero illis, maxime si neophyti sint, vel ante conversionem ab hæresi valide contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii."

Contrariis quibuscumque non obstantibus.

✠ Fr. Vincentius Leo Sallua
Archiep. Chalcedonensis
S. R. and U. Inquisitionis Commissarius Generalis
Juvenatis Pelami S. R. et U. Inquisitionis Notarius.

VIII.

Utriusque ovarii excisio quoad Matrimonium.[1]

S. Officium die 3. febr. 1887 ad *Dubium :*

Num mulier per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat et liceat, necne ?

Resp. Re mature diuque perpensa, matrimonium mulieris, de quo in casu, non esse impediendum.

IX.

Dubia circa Privilegium Paulinum.

I. Quæritur utrum dispensatio a vinculo Matrimonii, quæ dari solet ab Ecclesia, positis ponendis, post baptismum unius partis, potest applicari in casu, in quo, post baptismum unius, duæ partes non cessarunt habere connexionem, et consummarunt Matrimonium sicut ante baptismum.

II. Matrimonium valide contractum ante baptismum inter duos infideles potestne dissolvi, quando, post baptismum unius, pars infidelis promittit quidem se non inquietare mulierem baptizatam in professione

[1] Nouv. Rev. theol. xx. p. 82.

Christianitatis, sed ille recusat dimittere alias uxores illegitimas, vel non vult promittere se servaturum leges Evangelii circa monogamiam ?

III. In casu præcedenti, si Matrimonium dissolvi potest, mulier baptizata teneturne recurrere ad dispensationem pro dissolutione Matrimonii ?

IV. Mulier baptizata potestne recurrere ad dispensationem, quando prænoscit, quod facta dissolutione Matrimonii, educatio prolis susceptæ penitus erit in potestate viri ejus infidelis ?

V. Si dispensatio dari non potest, mulier legitima, quæ fit christiana, post conversionem, potestne cohabitare cum marito infideli, qui simul in eadem domo retinet uxores alias illegitimas ?

VI. Puella christiana, obtenta dispensatione disparitatis cultus potestne legitime contrahere Matrimonium cum infideli, qui non promittit se a polygamia abstinere in futurum?

VII. Bertha, adhuc infidelis, contrahit Matrimonium cum infideli statim ac pervenit ad annos pubertatis; et post duos annos relinquit virum suum, nulla suscepta prole, et ambo currunt ad alias nuptias, imo vir accipit plurimas uxores et fit polygamus. Sed nunc mulier ætate provecta, audito Missionario vult baptizari : potestne illa mulier dispensari a vinculo Matrimonii contracti cum primo marito, non postulato consensu ejus, et sic remanere cum secundo marito, ex quo illa suscepit prolem ?

VIII. Apud quosdam infideles detestabilis viget consuetudo, juxta quam vir, post commissum adulterium cum uxore alterius, administrat remedium uxori adulteræ, cujus effectus erit inferre mortem super legitimum maritum, eo ipso quod postea habebit connexionem cum uxore sua. Unde postulatur utrum vir legitimus, qui nolit cohabitare cum uxore sua post adulterium commissum, si convertitur ad fidem, poterit dispensari a vinculo Matrimonii sui contracti in infidelitate, et ducere alteram uxorem, etiamsi infidelis uxor adultera vellet et ipsa baptizari ?

S. Officii, 11 Julii 1886, ad Vicarium Apost. Natal.

EE. et RR. PP. ad singula postulata responderunt juxta sequentem modum, hisce tamen prænotatis.

1. Supra scripta postulata intelligi de privilegio a Christo Domino in favorem fidei concesso et per Apostolum Paulum I. ad Cor. VIII. 12, seq. promulgato.

2. Hoc privilegium divinum in eo consistere, quod, stante Matrimonio legitime in infidelitate contracto et consummato, si conjugum alter Christianam fidem amplectitur, renuente altero, in sua infidelitate obdurato, cohabitare quidem volente, sed non sine contumelia Creatoris, hoc est non sine periculo subversionis conjugis fidelis, vel non sine execratione Sanctissimi nominis Christi, et Christianæ religionis despicientia, tunc integrum sit converso transire ad alia vota, postquam infidelis interpellatus aut absolute recusaverit cum eo cohabitare aut animum sibi ostenderit cum illo quidem cohabitare, sed non sine Creatoris contumelia.

3. Juxta idem divinum privilegium, conjugem conversum ad fidem, in ipso conversionis puncto non intelligi solutum a vinculo Matrimonii cum infideli adhuc supersiste contracti, sed tunc, si conjux infidelis renuat, acquirere jus transeundi ad alias nuptias cum tamen conjuge fideli. Ceterum tunc solum conjugii vinculum dissolvi, quando conjux conversus transit cum effectu ad alias nuptias.

Hinc:

Ad I. Si quando evenerit, ut stante duorum infidelium Matrimonio, alter conjugum ad fidem conversus baptismum susceperit atque cum infideli conjuge pacifice, et sine contumelia Creatoris cohabitaverit, si postmodum infidelis, quin tamen pars fidelis rationabile motivum dederit discedenti nedum converti recusaverit, sed insuper facta fide de pacifica cohabitatione, aut odio religionis discesserit, aut sine contumelia Creatoris cohabitare noluerit, vel fidelem ad peccatum mortale, aut ad infidelitatem trahere tentaverit, integrum erit conjugi fideli ad alia vota transire.

Ad II. Si agatur de uxore pagana alicujus pagani concubinarii, quæ convertitur, tunc facta interpellatione si renuat converti, aut cohabitare absque injuria Creatoris ac proinde desinere a concubinatu, qui sine injuria Creatoris certe haberi nequit, poterit uti privilegio in favorem fidei concesso.

Ad III. Quando conjux infidelis rite interpellatus, aut absolute recusaverit cum conjuge ad fidem converso cohabitare, aut animum sibi esse ostenderit cum illo quidem cohabitandi, sed non sine Creatoris contumelia, vel absque eo quod se a concubinatu abstinere perpetuo velit, tunc conjux conversus, præhabito Superioris ecclesiastici judicio, separari debet ab infideli et poterit, si velit, uti privilegio seu divina dispensatione in favorem fidei concessa, et sic ad alia vota transire cum persona fideli.

Ad IV. Si conjugi conversi impossibile prorsus sit filios e potestate alterius conjugis in infidelitate obdurati, subducere, nec fas sit, præmissa juridica et formali interpellatione, cum eo cohabitare, vel quia ille non vult, vel non sine contumelia Creatoris vult cohabitare, præhabito judicio Superioris ecclesiastici, integrum erit ad alia vota transire firma tamen manente obligatione, qua semper tenetur, curandi, si quo modo poterit, catholicam filiorum educationem.

Ad V. Provisum in præcedentibus.

Ad VI. Negative et in similibus casibus Missionarii, qui ex concessione apostolica pollent facultate dispensandi super disparitate cultus caveant, ne dispensationem concedant, nisi remoto polygamiæ periculo.

Ad VII. Quum agatur, uti supponitur, de Matrimonio legitimo in infidelitate contracto mulier separetur a secundo viro omnino et cum effectu ; et si ob gravissimas causas et realem impotentiam separari nequeat quoad habitationem, separetur saltem quoad torum et consuetudinem; nullum amplius habens cum eodem viro tactum aut carnale commercium. Deinde de more instruatur, ei præcipue notificando, quod suscepto baptismo non dispensetur ab obligatione, quam habet redeundi ad primum maritum; et quatenus post debitam instructionem constet, eam moveri ad accipiendum baptismum ex vero religionis motivo, admittatur statim ad baptismum, eoque collato, interpelletur omnino primus vir, et interrogetur, utrum converti velit, aut sine contumelia Creatoris cum ea vitam traducturus sit, et de omnibus resultantibus R. P. D. Vicarius Apostolicus Sacram Congregationem certionem faciat. Quod si vero summarie saltem, et extrajudicialiter constet conjugem in infidelitate relietum adeo esse absentem ut moneri legitime non possit, aut monitum ultra tempus in monitione præfixum suam voluntatem non significavisse vel, si adiri quidem possit conjux infidelis, sed de comparte jam facta Christiana interpellari nequeat sine evidenti gravis damni ei vel christianis inferendi periculo, quin hujusmodi damna cum necessaria circumspectione et cautela removeri possint, hæc omnia Apostolicæ Sedi renuntiabit Vicarius Apostolicus, expressis nominibus et expositis gravissimis causis pro obtinenda dispensatione super impedimento dirimenti disparitatis cultus, si prætensus secundus virad huc in infidelitate persistat, et narratis omnibus rerum, personarum, et facti adjunctis, ut in re tam gravis momenti procedi tuto possit.

Ad VIII. Matrimonium etiam in infidelitate contractum naturâ suâ est indissolubile, et tunc solum quoad vinculum dissolvi potest virtute

privilegii in favorem fidei a Christo Domino concessi, et per Apostolum Paulum promulgati, quando conjugum alter Christianam fidem amplectitur et alter nedum a fide amplectenda omnino renuit, sed nec vult pacifice cum conjuge converso cohabitare, absque iniuria Creatoris, ideoque non esse locum dissolutioni quoad vinculum Matrimonii legitime contracti in infidelitate, quando ambo Conjuges baptismum susceperunt, vel suscipere intendunt.

X.

Decretum Supr. Un. Inquisitionis fer. V. 12 Augusti 1859, quo datur facultas Episcopis et Vicariis apostolicis dispensandi super interpellatione conjugis infidelis.

Quoties conjugem infidelem nec Christi fidem amplecti, nec sine contumelia Creatoris cum conjuge converso velle cohabitare certo constet, Episcopi tanquam Sedis apostolicæ delegati et Vicarii apostolici dispensare poterunt super interpellatione, dummodo urgeat necessitas, nec tempus suppetat recurrendi ad S. Sedem.

(Zitelli de dispensationibus matrim. p. 181.)

XI.

QUOAD OBLIGATIONEM OBSERVANDI CONSTITUTIONEM BENED. XIV. DEI MISERATIONE IN JUDICIIS ECCLESIASTICIS.

I. Ex S. Congr. Rom. et Univ. Inquisitionis.

DECRETUM.

Feria IV., die 5 Junii 1889.

Emi ac Rmi Cardinales Inquisitores Generales decreverunt: quando agitur de impedimento *disparitatis* cultus, et evidenter constat unam partem esse baptizatam et alteram non fuisse baptizatam: quando agitur de impedimento *ligaminis* et certo constat primum conjugem esse legitimum et adhuc vivere; quando denique agitur de *consanguinitate* aut *affinitate ex copula licita* aut etiam de *cognatione spirituali*, vel de impedimento *clandestinitatis* in locis ubi Decretum Tridentinum *Tametsi* publicatum est, vel uti tale diu observatur; dum modo ex certo et authentico documento, vel, in hujus defectu, ex certis argumentis evidenter constet de existentia hujusmodi impedimentorum Ecclesiæ auctoritate non dispensatorum, hisce in casibus, prætermissis solemnitatibus in

constitutione Apostolica *Dei miseratione* requisitis, matrimonium poterit ab Ordinario declarari nullum, cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia.

L. ✠ S. J. Mancini *S. R. et U. I. Not.*

(Aliud Respons. ad Episc. Wayne-Castren. vide supra *Amer. Eccl. Rev.* 1890. II. p. 71.)[1]

II. *Ex S. Congr. Concilii.*

In Wratislavien.

Dubia : I. *An probatio status liberi in casu incertæ mortis conjugis sit inter causas matrimoniales, quæ subsunt Benedictinæ Constitutioni* Dei miseratione *quoad formam processus in casu.* Et quatenus negative

II. *An, in hujusmodi negotio expediendo, defensor vincui interesse adhuc tamen debeat, jurare et appellare ad formam præfatæ constitutionis in casu.*

Resolutio. Sacra C. C. re discussa sub die 14. Decembris 1889 censuit respondere: *Ad I. Negative. Ad II. Pro ditione austriaca posse servari Instructionem in foro ecclesiastico ibi receptam ; pro ditione borussica standum Instructionibus S. Officii ad rem spectantibus.*

Ita in Act. S. Sed. Vol. xxii. pag. 553.—Additur:

"Ex quibus colliges I. Defensorem s. vinculi requiri, quando res est de causis, quæ aguntur super matrimoniorum validitate seu nullitate; seu quando aliquis ex conjugibus instantiam porrigit super nullitate matrimonii; non autem quando agitur de eorumdem existentia.

[1] Juvat hic addere *Rescriptum* ad quemdam Ordinarium, ad quod se refert Bouquillon in sua Theol. mor. fundam. ed. 2. pag. 510. 3., quodque transsumpsimus ex periodico Nov. Rev. Théol. xx. 633.

Feria IV., die 5. Septembris 1888.

Dummodo agatur de impedimentis consanguinitatis, affinitatis ex copula licita, cognationis spiritualis, ligaminis, disparitatis cultus (*dummodo non agatur de valore baptizmi forsitan collati, quo in casu semper recurrendum erit ad Sanctam Sedem*), et clandestinitatis, atque ex authenticis documentis vel ex testibus fide dignis certo omnino constet de existentia impedimenti, et de dispensatione aut sanatione super eo non concessa, supplicandum Sanctissimo pro facultate procedendi ad sententiam definitivam absque appellatione, non servata forma Benedictinæ constitutionis *Dei miseratione*, adhibito tamen et audito in singulis casibus matrimonialis vinculi Defensore.

Eadem die et feria facta de his omnibus Sanctissimo D. N. Leoni PP. XIII. relatione, Eadem Sanctitas Sua resolutionem Eminentissimorum Patrum approbavit et benigne concessit petitam facultatem.

J. Mancini *S. R. et U. I. Not.*

II. Probationem status liberi esse faciendam sine strepitu judicii a judice ecclesiastico, prudenti judicio, attentis omnibus circumstantiis locorum, temporum et personarum."———

Ex S. Pœnitentiaria Apost.

BEATISSIME PATER.

Episcopus L. exponit quod inter novas clausulas quibus Dataria Apostolica in expediendis dispensationibus matrimonialibus utitur, invenitur quædam tenoris sequentis: "Discretioni tuæ committimus, et mandamus, ut de præmissis te diligenter informes, et si vera sint exposita, exponentes ab incestus reatu, sententiis, censuris et pœnis ecclesiasticis et temporalibus in utroque foro, imposita eis propter incestum hujusmodi pœnitentia salutari, Auctoritate Nostra hac vice tantum per te sive per alium absolvas. Demum si tibi expediens videbitur quod dispensatio hujusmodi sit eis concedenda, cum eisdem exponentibus, remoto, quatenus adsit, scandalo, præsertim per separationem tempore tibi beneviso, si fieri poterit, Auctoritate Nostra ex gratia speciali dispenses, prolem susceptam, si quæ sit, et suscipiendam exinde legitimam decernendo.

Hinc quæritur:

I. Utrum executor ad validitatem executionis quatuor teneatur ponere actus seu decreta distincta, id est: actum primum, quo Parochum vel alium deleget ad verificationem causarum; actum secundum, quo executor sive per se sive per alium sponsis impertiatur absolutionem, et pœnitentiam imponat; actum tertium, quo sponsis scandalum reparandum injungatur; actum quartum, quo dispensatio, et prolis legitimatio concedatur?

Et quatenus negative:

II. Utrum sufficiat ponere duos actus seu decreta, scilicet primum actum seu decretum, quo parochus seu alius delegetur ad verificationem causarum; secundum actum seu decretum, quo sponsis sive per executorem, sive per alium impertiatur absolutio, et imponatur pœnitentia, scandalum reparandum injungatur, dispensatio concedatur, et prolis legitimatio; et quidem ita, ut dispensatio et legitimatio concessa intelligatur, sub conditione quod sponsi prius absolutionem obtinuerint, et reparaverint scandalum?

III. Utrum ad validitatem executionis requiratur nova et canonica verificatio causarum, vi Litterarum Apostolicarum instituenda, casu quo

Ordinarius de causis dispensationis exactam et per juratos testes habitam informationem ceperit antequam preces, pro obtinenda dispensatione, Sanctæ Sedi porrexisset?

IV. Utrum verba "in utroque foro absolvas" ita intelligenda sint, ut requiratur duplex absolutio separatim impertienda, una scilicet in foro externo, alia in foro interno:—an ista verba ita intelligenda sint, ut requiratur una tantum absolutio in foro externo impertienda, quæ valeat etiam pro interno?

V. Utrum casu, quo separatio sponsorum fieri possit, ad effectum reparandi scandalum, ad validitatem executionis sufficiat, ut executor aliis mediis efficacibus scandalum reparandum curet?

Sacra Pœnitentiaria, propositis dubiis mature perpensis, respondit:

Ad I. Providebitur in secundo.

Ad II. Sufficere, ita tamen ut dispensatio, et legitimatio prolis ab ipso tantum executore effici possit.

Ad III. Negative.

Ad IV. Negative ad primam partem, affirmative ad secundam.

Ad V. Expedire, ut scandalum removeatur per separationem, sed non prohiberi, quominus alii modi adhibeantur, qui prudenti judicio Ordinarii sufficiant ad illud removendum.

Datum Romæ in Sacra Pœnitentiaria, die 27 Aprilis 1886.

† F. Simoneschi, Ep. P. Regens.

A. Rubini, S. P. Secr. E.

BOOK REVIEW.

THE LIFE OF JESUS CHRIST according to the Gospel History. By Rev. A. J. Maas, S. J., Professor of Oriental Languages in Woodstock College, Md.—St. Louis: B. Herder, 1891.

After the recent appearance of the translated biographies of our Lord by Père Didon and the Abbé Fouard, one would hardly expect that a new volume on the same great theme, which from an historical point of view has its definite limitations, could offer anything newly attractive. Nevertheless Fr. Maas' contribution to this class of literature is distinct in character and purpose. Whilst the works of the French writers mentioned above combine the bellettristic with the religious purpose and aim at counteracting the influence of books such as Rénan's Life of Christ, or to supply Catholic readers with works similar to those written by Canon Farrar or Geikie in the English language, Fr. Maas has a more practical aim in view. His work is critical, without being what would strike one as strictly scientific. To the preacher and instructor especially the work seems addressed as an aid to the explanation of the Gospels in the light of Christ's own actions. The author deals only with facts and sets aside all conjecture in reference to the person, the associations and the teaching of our Lord. The words of the Gospels are the language of the text of this Life in which the different parts are so grouped and explained as to shed all available light upon the meaning of the whole. Where the chronological order is doubtful, the reader is warned of the fact in notes, and different opinions regarding the same topics are given without bias or unreasonable preference.

We have then in this Life of Christ a Gospel-Commentary in which the central idea of our holy religion is accurately explained. It is a book of immense value to Catholics who reading the Bible are often at a loss to interpret passages which, whilst not necessarily involving the teaching of dogmatic truth, would elevate their intelligence to the more intimate recognition of God's designs with regard to the Christian soul. To the priest it is of so much more importance as it becomes his duty to interpret the divine counsels as manifested through the Sacred Scripture.

Fr. Maas has made use of the latest and the best Catholic and non-Catholic commentators, whilst he has not neglected the older Christian

classics whose Catholic instincts have in many cases anticipated the light which modern biblical study has thrown upon the convictions even of men who live by reason and not by faith.

We are prevented from doing more, just now, to popularize this excellent work than to invite attention to it. There is a mine of solid information in what the author calls the "Introductory Dissertation" to the four Gospels, as well as in the notes which accompany the Gospel-harmony throughout.

In the matter of chronology which the author rests upon the most approved sources he gives the probable year *after the actual* birth of our Lord which is not, as is well known, the current reckoning in the Christian era.

The typography and general 'get up' of the volume deserves all commendation.

CONSIDERATIONES PRO REFORMATIONE VITÆ, in usum sacerdotum, maxime tempore exercitiorum spiritualium. Conscripsit G. Roder S. J. Editio altera.—Friburgi Brisgoviæ. Sumptibus Herder. 1891. B. Herder, St. Louis, Mo.

A neatly printed little volume which offers itself as a good friend to those who are anxious or willing to enter into themselves and to study what hinders and what may promote the saving of a priest's soul. The author aims at combatting that superficial self-examination which never gets beyond generalities and which makes of our confessions more or less a routine work effecting little or no determined reformation in our lives.

The book is divided into four *Considerationes* in the three first of which the reader is confronted with the obligations imposed by the ten commandments and the precepts of the Church. The matter applies wholly to the priestly life, in its various functions, and eschewing general exhortations enters at once into the theology of the subject, adhering closely to the principles formulated by St. Thomas and St. Alphonsus.

The knowledge of self having been facilitated by the study of our obligations, we find in the fourth *Consideratio* the method of eliciting sorrow and inaugurating a stable reform in our lives by means of confession and satisfaction, to the performing of which the writer gives some admirable hints.

The second half of the work contains in a number of Appendices the safeguards of a holy life such as one is bound to lead in the sacred min-

istry. Particular examen, scrupulosity, meditation, mass, private retreats are the subjects which follow under separate heads. Appendix VII contains much valuable and practical information as regards censures and irregularities. In the last part we have a choice selection of devotions such as may be daily used by any priest.

The whole is put in so very small a compass that it invites practical use by anyone who, whilst unable to devote much time to actual prayer, is concerned to preserve that spiritual life without which the functions of the priesthood become the source of damnation to him who administers them to others.

CURSUS VITÆ SPIRITUALIS Facili ac perspicua methodo perducens hominem ab initio conversionis usque ad apicem sanctitatis. Auctore R. P. D. Carolo Joseph Morotio, Congr. S. Bernardi Ord. Cist. monach. Editio nova a sacerdote Congr. SS. Redemptoris adornata.—Ratisbonæ, Neo Eboraci et Cincinnatii. Sumpt., Chartte. Typ. Friderici Pustet. S. Sed. Apost. Typog. MDCCCXCI.

This is an important book for priests, inasmuch as it contains a systematic method for acquiring that solid ascetical and mystical theology without which spiritual direction is in one sense an absolute impossibility and in another a positive danger to souls. There is a general impression that a devout priest is a good confessor and a safe guide of souls in the spiritual life. This is not true; for although piety is a great help in the discernment necessary for direction of others, it is by no means essential. The direction of souls is both a science and an art based on the knowledge of human weakness and its proper antidotes. The study of psychology helps a director much more than recommendation of certain exercises in piety. God has given us brains in order to use them, and to pray when we ought first to think would simply subvert the order of providence which it is preposterous to set aside.

Hence the study of ascetical theology is a duty not only for directors of religious communities, masters of novices and Rectors of Seminaries, but the circumstances of our missionary intercourse make it incumbent upon all confessors. It would be difficult to find a treatise which deals so briefly and thoroughly with the subject as does Morotius whose two hundred years of age make his book no less valuable to-day than it was in times when the vagaries of mysticism made a clear line of guidance a necessary help in the cure of souls. The learned editor of the book at this date deserves the thanks of all theological students for having rendered a nearly forgotten treasure newly accessible.

It is needless to say the author is thoroughly Thomistic, which is a comfortable assurance when we approach a theme so delicate as ascetic and mystic theology. As a Cistercian monk the author practices what he preaches and we may safely trust the efficacy of the precepts which he lays down.

The volume forms a fit complement to the texts of moral theology used in our seminaries and even where ascetical theology forms no part of the teaching curriculum, a book like this serves as a help in spiritual reading and as a compass for private study.

PONTIFICALE ROMANUM Summorum Pontificum jussu editum a Benedicto XIV. et Leone XIII. Pont. Max. Recognitum et Castigatum. Editio Prima post typicam. (Sine Cantu.)—Ratisbonæ, Neo Eboraci et Cincinnatii. Sumptibus, Chartis et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congreg. Typographi. MDCCCXCI.

This new edition of the Roman Pontifical is in every respect a facsimile of the magnificent first edition which was to serve as a model for future reprints of the liturgical text, except that the notation is omitted. The volume has thus been reduced in bulk, which renders it more convenient for use in those episcopal functions which are performed without the solemnity of public chant. The perfect finish of the liturgical works which have been produced of recent years by the Pontifical Printers at Ratisbonne could hardly be surpassed. The Pontifical is a gem in the way of publications. Chevalier Pustet has decidedly understood and conscientiously carried out the high purpose which the liturgical books serve. He might have done less and yet satisfied the demands and escaped criticism, but as a devout lover of the glory of God's House he would not employ any but the best means for the execution of a task which he considered a sacred pledge.

INTRODUCTIO IN S. SCRIPTURAM. Auctore P. Petro Fernández et Fernández, Augustiniano, S. Theologiæ Professore.—Cursus Theologicus in usum Scholarum: Tomus secundus.—Matriti, apud Societatem editricem S. Francisci Sales. 1891. pp. 676.

The Spanish theologians were at one time the peers of ecclesiastical writers; for more than a century past, however, there have been among them but few authors of distinction and these have excelled mainly in polemic theology. The scarcity of Biblical scholars in Spain, when compared with the neighboring countries of France and Germany, may be accounted for by the fact that the western peninsula of Europe has up to a recent date suffered but little from the aggressive criticism of the

rationalist school which is the legitimate offspring of the Protestant system of private interpretation. The study of "Introduction to the S. Scriptures" as a separate theological discipline owes, in fact, less to the discoveries of modern archaeologists and the development of oriental philology than to a weakening of that universal reverence with which the word of God was at one time regarded. Hence among Catholic students the "Introductio" forms rather a part of apologetics and is not as with Protestants a positive theological science necessary for the rational support of their creed. This fact does not, of course, lessen the importance of the study for the ecclesiastical student and it is a healthy sign of progress in the defence of Catholic dogma to note the interest which biblical criticism has called forth among our theologians.

P. Fernandez' work comes therefore with a twofold claim upon our attention. Not only is it a serious contribution to what might be called a comparatively new department of theological literature, but it comes from a Spanish theologian whose treatment of the subject bears the mark of a certain originality for which his countrymen have always been noted. Last year the same author issued a work entitled *De Religione et Ecclesia ac de Locis theologicis*, which was the first volume of a series of theological text books "in usum scholarum," and of which the present *Introductio in S. Scripturam* forms the continuation.

In reviewing the work we must at once call attention to the method of our author which is, as we said and as might have been expected, quite original and in harmony with what would seem to be the general plan proposed in the above-mentioned series.

Unlike Ubaldi, Cornely, Lesêtre, and other recent writers of Introductions to the Sacred Volumes, our author follows the logic of association rather than that of development, which latter whilst more in accord with accepted scientific methods, especially of the German schools, is also more formal and compels the intellectual faculties into certain grooves, sometimes at the expense of the practical element in education.

Starting with the usual exposition of the nature and elements of hermeneutical studies, P. Fernandez treats in the first place the critical portion wherein he considers the motives which prompt us to accept the genuineness, integrity, antiquity etc., of the Sacred Scriptures.

Since both reason and authority must serve us as guides in weighing the arguments and in interpreting the meaning of holy Scripture, the author distinguishes between the critica *humana* and the critica *theologica*.

The former considers the sacred text simply as a literary or historical production, just as we would regard a work of Origen or St. Augustine or Shakespeare. The other portion examines the S. Scriptures as a record of inspired and revealed truth. In both cases due consideration is given to the so-called *verbal* criticism. An analogous division of the subject is observed in the strictly hermeneutical part of the work, which takes up the second half, and where the canons are laid down by which we may interpret the sacred text. Thus the arguments which will answer the rationalist are kept distinct from those which would prove the inspiration of distinct portions against the sectaries.

It is needless to go into details concerning the opinions and views of our author on points where difference of opinion is a legitimate exercise of individual judgment. Suffice it to say that he is thoroughly orthodox and that the traces of his master, St. Augustine, are everywhere apparent. Nor are the frequent quotations from the writings of the illustrious bishop of Hippo to be regarded as the mere partiality of a devoted disciple. St. Augustine was the first who practically developed what may be called the hermeneutical element in dogmatic theology. Whilst due credit must be given to Origen for his researches and to the Donatist Tichonius as the author of the "septem regulæ ad investigandam et inveniendam intelligentiam S. Scripturæ" which the saint adopted in his work "De Doctrina Christiana," St. Augustine's work is nothing less than an exposition of, as he himself calls it, "præcepta tractandarum Scripturarum."

We believe that as a class-book the work of Fernandez will be found of great service. His definitions are clear and the divisions strongly emphasize the succession of thoughts. In this connection it must be remembered that the author does not consider the 'Introductio' a distinct science, but rather a "*complexus notionum* quæ ad rectam interpretationem rectumque usum S. S. prærequiruntur." This, of course, does not preclude a perfectly systematic arrangement, and one is constantly reminded of the syllogistic form of reasoning in the answers which the author makes to objections of adversaries. We have casually been struck by the mention of certain antiquated names and the omission of a few of the latest authorities who have superseded the last two generations in sharpening the old weapons of attack into new points.

The style of writing is elegant, sometimes almost studied, but nowhere obscure. The excellence of the letter-press suffers somewhat

from an unusual number of typographical errors throughout the book. But this defect can easily be remedied and does not interfere with the value of the work as a whole both in point of form and as to the general orthodoxy of its teaching.

THE LIFE AND TIMES OF KATERI TEKAKWITHA, THE LILY OF THE MOHAWKS. 1656-1680. By Ellen H. Walworth, author of "An old world as seen through young eyes." Buffalo: Peter Paul & Brother. 1891.

It is a beautiful history which the author has woven out of the threads of the saintly Tekakwitha's life. The child of a pagan Mohawk and a Christian Algonquin mother, Kateri lost both parents together with an only brother at one stroke when but a child four years old. Tekakwitha had never been baptized, for her mother, originally a captive at the hands of the Indian warrior who married her, was not allowed to show the signs of that faith which she secretly kept in her breast and with which she nourished the dear child at her bosom. Was it the mother's dying prayer which fifteen years later, when the child had grown into a beautiful maiden whom the best Indian braves of her tribe would fain have won in wedlock, brought the French missionaries to the lodge of her savage uncle, where the sight of their affable manners, their regularity in prayer and general behavior awakened in her virginal heart the ardent desire of being baptized and espoused to the Saviour whom she so closely imitated in the few years of martyrdom and charity which followed. Fair Lily of the Mohawks! who does not wish to see her placed on our American altars in sweet companionship with the lovely Rose of Peru.

Miss Walworth has not given us what we might have expected in the ordinary run of such books as this. With an admirable enthusiasm for the subject of her story she has preserved the sober truthfulness of the historian. No doubt it has caused her much labor, for there is a wonderful amount of detail which is based upon original search and exact imformation. But her love for the theme has made her diligent beyond the common run of writers who compile such biographies, even when they do so from original sources. The style of writing is ornate and flowing. It reads in places like a novel, and yet we have at every step the assurance that it is not merely the work of her ardent imagination. There is as much discretion shown in what Miss Walworth omits from her history, as she displays judiciousness and taste in what she

recounts. A history of Tekakwitha written in French might have contained many things which, although probable and true, would commend themselves to the faith and piety of those only who have an avowed reverence for supernatural manifestations but which are not necessarily the effects of heroic virtue. Such details Miss Walworth found in the notes placed at her disposal; but she very properly passed them over in this biography.

We sincerely recommend this book to all who would supply the young with that exceptional reading which satisfies a desire for knowledge whilst it elevates and edifies. It is a pattern of Catholic biography and it would be a great service rendered to Catholics if the author could be induced to re-write in her own way some of the lives of saints which are in the hands of our young people.

There are a number of illustrations and a map in the volume which is a good specimen of book-making. Altogether we have here an excellent contribution to our Catholic libraries; although the book might be read by non-Catholics with profit for the historical information which it contains.

LA VIDA DE S. LUIS GONZAGA, Patrono de la Juventud Christiana. Relatada con motivo del Tercer Centenario del Santo. Por el P. M. Meschler, S. J. Aprobada por los Rmos. Sres. obispos de Madrid-Alcalá etc. Version Hecha con presencia de la secunda edicion del original Aleman.—Friburgo en Brisgovia. B. Herder, 1891. St. Louis, Mo.

We have here a Spanish translation of a charmingly written life of St. Aloysius. The author undertook to introduce his beautiful theme in a novel way and with all the graphic coloring which belongs traditionally to romance but which in this case has the support of fact and scenery to make it true. Naturally this very style adapts itself to the genius of the southern languages and accordingly we have a very entertaining Spanish book written in language of which the critic to whom we committed it for review says: "la languaje es dulce y elegante; aunque se hallo en ella espressiones poco usadas." Surely this is sufficiently high praise to the literary character of a translation to commend it to the readers of choice books in the Spanish tongue.

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